

WM. MAIRRETT

# IMPROVEMENT ERA

Organ of the Seventies and the Young Mens  
Mutual Improvement Associations



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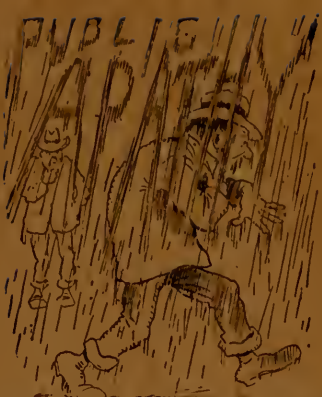
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# IMPROVEMENT ERA, JANUARY, 1908.

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# IMPROVEMENT ERA.

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VOL. XI.

JANUARY, 1908.

No. 3

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## A FRAUDULENT PROPHECY EXPOSED.

BY ELDER RULON S. WELLS, OF THE FIRST COUNCIL OF SEVENTY.

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In its issue of August 16, 1907, a local paper, published in a southern Idaho settlement, under the headline, "What do you think of this?" quotes the following most remarkable statement:

### WHAT DO YOU THINK OF THIS?

Lutius Gratiano, writing in *The Hope of Zion*, which was printed in 1739, in Basel City, Switzerland, said:

'The old true gospel and the gifts thereof are lost, false doctrines prevail in every church and in all the lands. All we can do is to exhort the people to be just, fear God, and shun evil, and to pray, pray.

"Prayer and purity may cause an angel to visit a deep and distracted soul, but I tell you that God in one hundred years will again have spoken. He will restore the church again.

"I see a little people led by a prophet and faithful elders. They are persecuted, burnt out and murdered, but in a valley that lies on the shore of a great lake they will grow and make a beautiful Henlick (land), have a temple of magnificent splendor, and also possess the old priesthood, with apostles, prophets, teachers and deacons. From every nation will the true believers be gathered by speedy messengers. And then will the God Almighty speak to the disobedient nation with thunders' and lightnings' destructions, such as was never heard of in history before."

The book which contains the above may be found in the University library in Basel City, Switzerland.



As will be seen from the foregoing, the writer has not omitted to give his readers reference to the very source of his information; namely: *The Hope of Zion*, by Lutius Gratiano, printed in Basel, Switzerland, in 1739, which may be found in the University library in that city.

I wonder if the editor of the local paper referred to really intended to stand responsible for the plain assertion that this wonderful prediction is to be found in the above mentioned book; or has he permitted himself to be imposed upon by some one else? Personally, I would be very much interested in learning who is really responsible for the foregoing statement, for, if it be true, it should be verified, and the name of Gratiano should become a household word, as one of the prophets to whom the future was unfolded with such clearness and detail as almost to rival the wonderful vision of Daniel, when the Lord made known to him the dream of Nebuchadnezzar and its interpretation. But if, on the other hand, it be untrue, the perpetrator of this fraud deserves severe reprimand. For my part, I am free to admit, that I regard it as a "fake" and a fraud. About ten years ago, while visiting the Swiss and German Mission, I came to Basel, Switzerland, and having previously been shown a typewritten document almost if not exactly a copy of the article quoted above, I resolved to visit the library and, if possible, obtain the book. Through the courtesy of Herr Romell, a local emigration agent, with whom we had transacted considerable business, I succeeded in getting the book, *Zion's Hoffnung*, or, *The Hope of Zion*, by Lutius Gratiano, printed in the year 1739. Jointly with Elder Peter Loutensock, then presiding in that mission, I read it from start to finish, and, much to my regret and disappointment, I found in it no such prediction, and nothing that even resembled it. It was a book on piety, written by a devout Christian; at times it was almost prophetic, but it contained nothing that would justify the statement quoted above, or the document which had been shown to me.

Dr. David L. McDonald, who, in 1901, presided over the Swiss Mission, subsequently visited this library, obtained the book, and read it, and, of course, was equally unsuccessful in finding the alleged prediction.

Finding, however, a paragraph which to him seemed prophetic.

and relating to the coming forth of this latter day work, he photographed the page containing it. The following is a reproduction of the photograph:

entsefliche Gerichte wird geschreckt haben, wird die Predigt Christi durch den Mund der Kleinen, vom Antichrist gedruckten, unerhörten Seegen haben, also daß die Menschen bey tausenden sollen bekehrt werden, und wie vor Zeiten Babylon, Jerusalem und Rom selbst mit seinen Kayseren, Königen und Gewaltigen die Köpffe habe müssen hängen und bekennen, sie vermögen es nicht zu wehren, daß Jesus nicht ein Ehren-Reich auf Erden habe; Also wird vor der Welt Ende das Evangelium so gewaltig sich erzeigen durch die ganze Welt, daß Himmel und Erden werden gestehen, sie müssen eher vergehen als Christi Wort, und mit solcher allmächtigen Gottes-Krafft werden gemeine, ungestudirte Leute angethan werden, welcherley Menschen die Welt niemals zu solchem hohen Reformation's-Werck des Erdbodens gebraucht hätte; Es wird auch Anfangs wenig Ansehen haben, daß etwas durch sie werde ausgerichtet werden, also daß der Feind und rachgierige Drach samt seiner Braut der stolzen Welt ihr weidlich spotten wird, nicht minder als der grosse Goliath des kleinen Davids, da soll wohl mancher Vernünftling gedencken, o diese werden so mächtigen Geistern, deren ein jeglicher stärker ist, denn alle Menschen auf Erden wenig abbrechen; Wann der oberste Mar-

Beginning at the tenth line I translate as follows:

Then before the end of the world will the gospel manifest itself so powerfully throughout the entire world that the heavens and the earth shall confess that they must sooner perish than the word of Christ, and with such Almighty, God-given power shall common, unstudied people be endowed; the like of which people the world never would have used for such a high work of reformation upon the face

of the earth; at the beginning there will be but little appearance that anything will be accomplished through them, that even the enemy and the revengeful dragon, together with his bride, the proud world, will actively ridicule them not less than the great Goliath did little David; then shall many a reasoner think, Oh! these shall little hinder such almighty spirits, of whom each one is stronger than all the men on earth.

This may well be regarded as prophetic, although much of it is found in the Holy Scriptures, from which, no doubt, the author gathered his information. It is, however, on that account, none the less, a prophecy, the fulfilment of which we are witnessing, in our own day, in the development of the Lord's wonderful work; and the chosen servants of the Lord, many of whom have been and are now "common, unstudied people," have been endowed with such "almighty, God-given power" or Divine authority, that thinking, reasoning men, who observe the manifestation of God's power in their behalf, may well exclaim: "Though the proud world may ridicule them as the great Goliath did the youthful David, though it may little think that the great work of reformation could be accomplished by the labors of these humble elders, whom the world would never have chosen; though they may persecute them, yet shall their effort avail little to hinder these mighty ones, sent forth and inspired of God, from accomplishing his mighty purposes!" However, there is nothing in this genuine quotation from *Zion's Hoffnung*, or for that matter in any other passage of that book, that would warrant the statement referred to at the beginning of this article, and let us hope that it will not be used, either at home or abroad in the mission field, in support of the great work of the Master. There is enough of real prophecy without using any that is bogus, to convince the honest in heart of the truth.

One would think that editors of newspapers and magazines would verify such remarkable statements before permitting them to be published.

Salt Lake City, Utah.





Photo by C. R. Savage.

THE TWENTIETH WARD INSTITUTE, ONE OF THE FORE-RUNNERS OF THE Y. M. M. I. A., ORGANIZED, 1873.

Standing, Charles W. Stayner, James Moffett, Reinhard Maeser, John Squires, Jr., Joseph Sharp; Seated, W. C. Dunbar, Henry de Povey, Karl C. Maeser, Herbert Foulger, John Nicholson, C. R. Savage, George M. Ottinger, George Reynolds, Charles Sansome.

## THOUGHTS OF A FARMER.

BY DR. JOSEPH M. TANNER.

---

### III.—FERTILIZERS—UNCERTAINTIES.

Inside the wire fence which encloses my field, is a crop of growing grain. I am watching its growth and asking myself what its yield will be. I have some idea from its appearance about how many bushels to the acre I have a right to expect, from present appearances, and yet I know that something depends upon future rains and sunshine. It may ripen too soon, or its ripening may be delayed. There may be an excessive rainfall, or there may be a drought. In estimating the yield of the field, I am figuring on chance, am therefore dealing in uncertainties; my mind is never free from a state of anxiety, and I ask myself the question: "Is it well for man's happiness and welfare to put him in such a frame of mind?" Anxiety, of course, means care; it is troublesome to bear, but it is a part of the daily lot of man. I ask myself then: "Is all this anxiety in life, in its multitude of forms, mere accident, or is it a part of our education; and ordained of God for the best and highest training of the human soul?" I do not mean to say that this anxiety is confined to farmers alone, but it is peculiar to them, in that they are always anxious about things over which they have and can have no control. What can the farmer do about the rain and the sunshine? Absolutely nothing; and yet he gathers up from the experiences of the past, a knowledge that gives him some assurance; and so he works on, actuated by his faith in the general outcome.

The things about which the farmer, however, is anxious, are not all wrapped up in rain and sunshine. Along with the uncertainties of nature, there are the uncertainties of what he is doing.

Did he plow deep enough and early enough? Did he prepare a seed-bed that justified the highest expectations? The crop of growing grain is daily teaching me a lesson. It tells me that I must co-operate with nature; it tells me that I must put myself in conformity with nature's laws; it tells me that I must do not only the right thing, but that I must do the right thing at the right time. How shall I know what is the right thing or the right time? I have my own experiences, but they are not enough; I need the experiences of others; I naturally look about for some higher authority whose guidance I am willing to follow. Again it is that anxiety which creates high tension in the nervous forces of man's nature.

The nerves, like the muscles, must be exercised, and indeed any exercise of the muscles, without the presence of nervous energy, is a sluggish one. Such work reduces man to the level of a machine, to the lot of the toiling animal. Nervous energy on the farm, then, is one of the best assurances that physical energy will be there justly employed. While I am watching that crop of growing wheat, I am not idle; I am preparing the land for another crop. The anxiety created by my uncertainties, I am putting into the soil for another year; anxiety is a sort of fertilizer; it increases the productive qualities of the land.

Some people imagine that anxiety is a source of pain. The truth is that we could not have any real pleasure without it; and the question whether anxiety is to form excessive pain or pleasure is a question to be solved by every man in the exercise of the duties of his daily life. It is certain that the man who shuns anxiety, who would be free from it, must surrender some of the highest possibilities of his life. I cannot imagine anything more undesirable in the business of life than that which reduces man to the level of a dead certainty. A dead certainty is not a commonplace phrase; for men really die when they become certain, and if they simply die, perhaps that would not be so great a misfortune as that which accompanies their death.

The Savior gives us a beautiful illustration of a man of certainty; the man whose barn was well filled; who had provided himself against all emergencies, he could eat and drink and be merry. Of him the Master said: "Thou fool, tomorrow thou shalt die."

Somehow, I have always thought it better to deal with uncertainties of nature than with the uncertainties of human conduct; at any rate it is easier to be reconciled to the disappointments of the sun and soil than to the disappointments of human nature. It has always seemed to me easier to reconcile one's self to the misfortunes of the rain or the sun than to the misfortunes of misplaced confidence in human nature; and nature says to you, in a lofty tone of her voice: "Go on, trust me again; sift out of your disappointments your present good and your future possibilities." Nature is a consistent friend; if nature were a routine factor in our experiences, and reduced herself to the level of a certainty, she would rob us of that vitalizing energy which anxiety puts into our lives. It is a mistake, then, to say that the farmer is the most independent of men; the reverse is true; he is the most dependent. He is constantly made to feel his dependence, but it is that sort of dependence that creates noble and inspiring faith. Again, it gives him some true idea of the proportion of things when he sees, in his growing crops, so much done by a high power, and so little done by himself.

The farm levels the egotism of man and establishes him more perfectly in that true relation which he occupies to the rest of life.

Alberta, Canada.



ON A RANCH IN ALBERTA.

## FATHER BUNDY AND THE ALL-WOOD WAGON.

BY JOB SMITH.

---

[In 1843, the author came to America, and direct to Nauvoo, from Deerhurst, England, where he was born December 2, 1828. At Nauvoo he formed the acquaintance of the Prophet Joseph Smith, and passed through the trying experiences of the expulsion and the exodus. He is a Utah pioneer, having crossed the plains in 1848 to Salt Lake Valley, where he has resided most of the time since, and is now a resident of Sugar ward. He writes from personal knowledge.—EDITORS.]

Among the interesting and pathetic stories connected with the exodus of the Latter-day Saints from Nauvoo to Salt Lake City, the story of Father Bundy and his all-wood wagon is worth being made a matter of memory.

During the spring of 1846, after the authorities of the Church had left Nauvoo, as the vanguard of the movement west, mob forces began to be active, by threats and violence, at scattered points, a few miles from Nauvoo where settlement had been made by members of the Church. Father Bundy lived about five miles from town, in a small settlement of English converts from Worcestershire and Gloucestershire, all well acquainted with each other in England, and now living near each other. No actual mob violence was offered them; but a cool threat was made that if they were not moved out before a certain date in May, they would be “burned out” as had been some others, more distant from Nauvoo.

Most of the families in this group had teams of some sort, mostly oxen. But Father Bundy had none. Neither team nor wagon, nor money, nor means to purchase one. Even his little home could not be sold or traded away, it simply had to be aban-



doned without consideration, except the threat of being burned out.

The word had gone forth that the place had to be vacated, and only three weeks before the day of grace remained. Renounce "Mormonism" and they could stay, and all would be well. But no; no such thought could be entertained; they had taken hold of the gospel plough and could not look back, come what may. God was relied upon for help, and help came. An opportunity was unexpectedly offered, over the river in Iowa, to do some ditching, and to receive a yoke, or pair, of three-year-old steers for pay. Two hundred rods of ditch, to be made with sod bank, were the terms. Needless to say, these, or any possible terms, were gladly accepted. The time being short, one of the neighbors offered to help do the work; so at once Father Bundy, Robert Harris, and this writer, who was then a boy of seventeen, crossed the river and walked twenty miles west to the place where the work had to be done, and in about ten days half of it had been performed. Having obtained consent of the owner, the steers were brought back over the river to help fetch the threatened family away, with the understanding they were to stop on the way westward to finish the ditching.

Two weeks of the allotted time had now expired, and only one week was left. Still no wagon. But a report came that a man named Slater (the same after whom Slaterville, in Weber county, is named), had an old wagon that had no tires upon it, and which the owner did not think was at all available for further use as an emigrant wagon. But as this seemed to be the only possible opening for conveyance for even a short distance away from the threatened settlement over the river into Iowa, where we could finish the ditching, and considering that we were but a small family—just Father and Mother Bundy, myself and younger sister—it might carry us farther than seemed probable from reports. Of course, we would have to walk and make the load as light as possible. So Father Bundy and I, taking the steers with us, went to inspect the unpromising conveyance. No tires—never had any—felloes clumsy looking, and already considerably worn by use, hickory pins for bolts, a split pole for a tongue, pinned onto the axle, no body, and three dollars the price. Having no money, the

deal was closed by Brother Slater humanely accepting a vest pattern, and some other small articles, as pay in full for his claim upon the wagon. The steers did their first service by hauling the concern home. The remaining time was occupied in building a wagon box out of lumber from the soon-to-be deserted dwelling. We split and shaved hickory wagon-bows for the covering; and so, with bed sheets for a wagon cover, we were nearly ready for a start. A sack or two of corn meal, a few tools, all our clothing, cooking utensils, and all other worldly possessions (except furniture, farm tools, and home) were carefully packed into the wagon, and we were ready to start with the balance of the members of the settlement, which we did on the 15th day of May of that year, 1846. Crossing the river on that day, we soon reached Mr. Brownlee's place where we remained until the contract was filled, and the steers thus paid for.

The journey westward was now commenced. We stopped only at places in this friendly state of Iowa where employment could be obtained, to secure flour or other necessities for future use, for a journey of unknown distance and destination. Reaching Mount Pisgah, the members of the little company that started together from Illinois became re-united, they having been separated on the way by each family stopping over a few days, at different places, to earn things which they needed. Here were camped also a large number of other families who had arrived from Nauvoo, some stopping for repairs, and some attending the temporary farm that had been fenced and planted gratuitously for the benefit of the late arrivals from Nauvoo.

To this place, at this time, came President Brigham Young, accompanied by a recruiting officer of the United States army. A demand having been made by the government for five hundred men to join the army, in Mexico, it was necessary to call upon the different traveling camps to furnish a quota. A meeting was immediately called, and an earnest appeal made by the President for as many able-bodied men as could possibly be spared, to enlist. A large number responded, including every middle aged man of the small company in which we started. Father Bundy, being too old, and myself too young, for enlistment, we were left; and upon us came the obligation to care for the families of our old and dear

friends, left without male help, to continue a journey the length of which at that time had not been revealed.

Herding by night, and yoking and hitching up in the morning, assisting during the day the mothers who were driving their respective teams, as occasion or difficult places might require, these duties and every other duty, requiring manual assistance, fell upon Father Bundy and myself. The names of these brethren who enlisted, and whose families were left in our care were Roberts, Cox, Harris, Pixton, Slater and Browett, and also a widow named Moseley. These duties were faithfully performed, the remaining distance to Council Bluffs where, from anxiety, hard work and still harder living, Father Bundy and myself fell sick of ague and fever, and were unable to help ourselves. Sheltered only by the venerable old wagon, we remained in this helpless condition until winter set in.

As is well understood, a large majority of the traveling Saints had to remain at a temporarily built town called Winter Quarters, over one traveling season, while the 147 pioneers should penetrate westward to find the place for the final settlement of the Saints and return.

Sick and helpless as we were, we were unable to build any kind of a cabin, dugout, or shelter, for the winter. Sister Cox's husband had sent her a few dollars from Fort Leavenworth with which she hired a Brother Warner Porter to build her a log cabin, ten feet square. It was late in December when it was finished and she could move in. Her family consisted of herself and four small children, but she kindly consented to divide her shelter with us, making the total number of occupants nine. Soon the lack of provisions of all kinds, except a little coarsely-ground corn meal, with fever and ague, and general exhaustion, brought everyone of the household, except two, down with a new complaint called "black scurvy." One of Sister Cox's children died. Mother Bundy and Sister Ann (afterwards Jenkins) were the only ones able to wait upon the others, which duty they cheerfully did. The way to the burial place being near the cabin, almost every day numbers of corpses were noticed being carried to their graves. There were said to have been four hundred funerals during that winter. Considering that every family in the settlement had their own troubles to meet, and few, if any, had any surplus of common necessities of

life, the angel of good fellowship prevailed, and was made manifest in many ways in the assistance received during the long and dreary winter.

Dreary and trying as was the winter, it finally passed, and early sprouts of edible and medical plants were sought, and, with potatoes brought from Missouri, eaten raw, which proved to be of the highest medical value in restoring to health the many who had been afflicted. During the following summer, with faith, hope and co-operation, corn, buckwheat and vegetables, were raised on unoccupied public lands, so that the following spring, of 1848, we had the amount of breadstuff on hand necessary for those who should undertake the further journey of over one thousand miles to Salt Lake Valley, where, of course, at that time, no provisions could be purchased.

As time approached for starting, the wagon question arose again to the front. Usage for different kinds of local needs, as well as the journey from Illinois, showed up the lack of iron in the different parts of the wooden wagon, and it was again regarded unfit for so long a journey as was now known to be necessary. No effort of the family was equal to the task of securing either a new or second-hand wagon, ironed in the ordinary manner, neither had they means to purchase iron to bind the wheels of their old friend. Nothing was left but to mend up the old wagon and try it again. A large-hearted mechanic, named John Alger, took the job of repairs in hand, and made every part "as good as new," except, of course, the wear and tear of wheels and axles. And once more all the worldly goods of the family were stowed therein, together with the required quantity of a year and a half's breadstuff for the members of the family. Breadstuff for the other two was hauled, in my case, by driving a team of another family, and, in my sister's case, traveling as a servant in another family.

So Father Bundy and wife started again in Zerah Pulsipher's company for Salt Lake Valley. The road, the first five hundred miles, being chiefly along the Platte and other river bottoms, though being new, very rough and lumpy, was not rocky or gravelly, so the felloes, having been made of the best white oak and about double the width of the common two-horse wagon felloes, suffered but little abrasion so far. The spokes also were



large, and were said to have been driven in hot rosin into the ample hubs. The latter half of the journey being over hills and mountains, where rocks and gravel formed the principal road-bed, the abrasion of the felloes began gradually to become serious, so that the expedient of using buffalo raw-hide to wrap around them became necessary, and was used with considerable success; but the hard condition of the roads towards the latter part of the journey reduced at last the straight grained part of each felloe very thin, so that in the last canyon one of them was said to have broken, but the wheels held out to safely convey its load to the place of destination.

But at present, just to think of it! To travel through a wild uninhabited country over a road but recently tracked, and with such an outfit, and such a distance! Nobody else but Latter-day Saints, full of faith and virtue, would have thought of such an undertaking, without new, first-class outfits, and the best teams obtainable; but here was Father Bundy, with many others, toiling slowly along, singing around the evening camp-fires, "Though hard to you this journey may appear, Grace shall be as your day," and "We'll find the place which God for us prepared," and sure enough they did find the place, for the gentle steers, with their gentle driver, brought the extraordinary outfit safely across the plains, over the Black Hills and Rocky Mountains, from Nauvoo to Salt Lake City.

The fame of Father Bundy and his all-wood wagon must live, and all those who are now living, who are directly or indirectly indebted for their very existence to the success attending that remarkable adventure, should give thanks, honor and praise to the Father in Heaven who made such things possible in those days of expatriation and trial. The two other members of the family also reached the valley safely, and were re-united in their new home.

It may be added also that each of the men whose names are mentioned as enlisting in the Mormon Battalion safely returned to their families, except Daniel Browett, who was killed by Indians in the Sierra mountains, while on his way back to his family; and I believe all of the families, except Browett, are now represented in some of the settlements of the Saints in these mountains.

Sugar, Utah.



## “THE BRIGHT ANGEL.”

BY D. D. RUST.

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When President Roosevelt visited the Grand Canyon of Arizona, in 1903, he was escorted along the rim by Capt. Hance, the “Old Timer,” the noted story teller. Near the close of the day, after they had seen most of the points of interest, the President turned to the captain and said, “Who named all these places?”

Cap. replied, “I named one thing in the canyon, and have been ashamed of it ever since.”

Names, as a rule, do not add to the magnificence of natural wonders. In the matter of geography, I suppose they are necessary evils; but to the artist—and that is everyone who is impressed by the beautiful, the awful, whether he puts it on canvas or keeps it only in his soul—they are likely to be in the way.

There are names, however, that brighten the object, that blend with it, and seem a part of it.

Among the thousands of canyons which together make the canyon of canyons, known as the Grand Canyon of the Colorado River, the one least known and most talked about is “The Bright Angel.” This canyon and stream were discovered and named by Major Powell in 1869. They were named in honor of the Messiah, and in contrast to “The Dirty Devil,” a small muddy river that rolls into the Colorado fifty miles below the junction of the Green and Grand. The latter was named for the Angel of Darkness; the former for the Angel of Light.

This clear stream, which cuts its way from the north rim to the river, is not a creek; it is not a river,—it is either. The canyon which belongs with it, and which has been fashioned by it,



"THE BRIGHT ANGEL."

Photo by E. L. Kolb.

is in itself a grand canyon, ten miles long and three thousand feet deep.

The Navajo expression for canyon is, literally interpreted, "a water trail." This meaning has especial significance here. The path hewn out by the water is the only passable way from the river to the rim.

This name is as appropriate as that with which it was contrasted, by the explorers. There is every suggestion of the Master. In the shadows of the depths of solitude seem to appear Golgotha, Gethsemane and Calvary; high up in the sunlight is the mighty truth that has swept the deck of the world. There are lurking moods of evil, and bright pictures of everlasting hope; there is the remorse of Peter, and the halo of the light of the Pentecost.

I listen to the call of this strip of wilderness. It is a wild place, a holy place; a place for which I have deep affection. I worship at her temples, drink the pure water from the sacred stream, and bathe in its "pools of Paradise."

Not many have been here. A few more, perhaps, than followed Jesus to the place of Transfiguration. It is fit ground for pilgrimages, and whoever passes through must be filled with awe and reverence.

Orderville, Utah.



READY FOR THE WINTER STORMS.

## NATURAL AND SUPERNATURAL.

BY FRED JAMES PACK, A. M., PH. D.

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[This article was first printed in the Brigham Young College paper, the *Crimson*, but its merits deserve that it should have a wider circulation. The author has kindly permitted the ERA to reprint it.—*Editors*.]

Belief in a divine power is entertained by all classes of people, civilized and uncivilized alike. Some center this belief in a personage of flesh, others in a personage of spirit, others in images of wood and stone, and still others in a mere influence or governing force. No matter what form this object of worship may assume, it is supposed to possess powers transcending those of man. Its laws and actions, in contradiction to all natural occurrences, are classified as the miraculous and supernatural. This belief in a two-fold system of laws is especially prevalent among Christians, by whom it is usually asserted that God manifests his power through direct intervention, which has the effect of temporarily suspending the processes of nature. Out of this belief the thought has grown that divine law not infrequently operates in direct opposition to natural law, and is, therefore, called the "supernatural." This distinction is plainly set forth in the following definitions taken from a standard authority:

"Natural—Pertaining to all created things, material and spiritual, including all forms of being but the supernatural."

"Supernatural—That which exists or takes place through some agency above the forces of nature; being outside the range or operation of natural law."

No one thing has detracted more from belief in Deity than has this artificial and unwarranted classification. Christian civilization is today divided into two powerfully opposing factions, the super-

naturalists and the naturalists. The one believes in an overruling and interposing being, while the other recognizes in nature adequate inspiration without the intervention of the supernatural. The one accounts for the creation of the universe as the result of divine edict; the other can see nothing but obedience to natural law. Thus the warfare between religion and science is being waged. Where will it end, and who will be the victor?

Many national disputes are brought about through the hastiness or unwisdom of some haughty monarch, and when the trouble is once well begun, retreat or concession is considered cowardly. It should be remembered that no greater act of virtue can be shown than to acknowledge fault in the midst of conflict.

In the question at hand both factions have erred. There is and can be no line, or even zone, of division drawn between the natural and the so-termed supernatural. The Church of Jesus Christ of Latter-day Saints has always recognized this truth, and therefore has not been a party to the conflict. Its members are free to accept truth, no matter from what source that truth may come. This liberality contrasts boldly with the attitude of the denominational minister who is constantly warning his flock against science and scientific investigation. The man who is unwilling to compare his views with those of another should be considered ignorant or cowardly.

For some inexplicable reason, all unaccountable phenomena have been relegated to the realms of the supernatural. Strange it is that a thing should be considered above or beyond the natural just because it is not understood. By this method of reasoning, all miraculous occurrences are accepted as directly opposed to the laws of the universe. The position is certainly faulty and untenable. Laws should be classified as *known* and *unknown* and *all as natural*.

Other individuals are especially prone to disclaim belief in things not understood; and to this class belong many who consider themselves learned. This condition is usually associated with religious functions. Because the skeptic cannot comprehend the value of baptism, he discredits its efficacy. He repudiates the virtue of approaching Deity in prayer, because he has not learned its value. This is but a parallel case to that of the individual who



did not believe that the distance from the earth to the sun could be determined. He was a mechanic, and could not measure distances except by means of the two-foot rule in his hip-pocket. When it is once generally recognized that religious and temporal affairs are governed by the self-same laws, the greater part of these inconsistencies will disappear.

Students, and even scholars, not infrequently brush common sense aside in their mad rush to conclusions. Because phenomena *appear* to take place in opposition to some generally accepted law, it is assumed that such *is* the case. It is recorded that the prophet Elisha caused an axe to swim. The religious man believes it, and makes explanation by assuming that God momentarily suspended the law of gravitation by throwing into action some supernatural law. The unbeliever discredits the story, because he does not see how such a thing could be possible. Both sides again are wrong. Many things once thought to be impossible are now occurring daily, and are recognized as perfectly natural. Suppose that one hundred years ago a man in New York had conversed with another in Chicago, nearly one thousand miles distant. Those who had witnessed the affair would have recognized in it the hand of the Divine, and, therefore, the supernatural. The skeptic would have discredited the story because he was not there. Then by what law or power was the axe caused to swim? No mortal knows, but this does not justify the statement that it was brought about by some law opposed to nature, or that it did not occur, simply because the reason is not apparent.

The individual who disclaims belief in a phenomenon the reasons for which he cannot explain, uses very poor logic. In the temporal affairs of life such things are encountered daily. The story is told of a manufacturer of silverware who intentionally dropped an elegant silver vase into a vessel of nitric acid. The owner was present and frantically protested as the acid rapidly ate into the coveted prize. A few minutes later and it had entirely disappeared into the transparent liquid. The manufacturer tried to comfort the owner by telling him that the vessel would be returned. It was retorted that he was crazy, but the work of restoration had already begun. A handful of salt thrown into the acid caused the liquid to become as white as milk, and soon a

heavy substance settled to the bottom. This was immediately taken out and placed in an earthen dish subjected to high temperature. After a few moments it was transferred to a clay crucible and heated until it became molten. The manufacturer produced a mould into which he poured the liquid mass. After permitting it to cool for a short time, the mould was removed, and to the great delight and surprise of the owner, his highly-prized vase was returned to him.

It was, without doubt, the identical one that he had seen eaten by the acid a few moments before. Had his eyes deceived him? Could he explain the process by which the apparent miracle had been wrought? Should he then deny that it had been done? Common sense would insist that he believe, even though he be ignorant of the ultimate causes.

By what reason, therefore, can the existence of Deity be denied, although he be known only through his works? or shall the doctrine of the resurrection be repudiated, and the work of this manufacturer accepted, when the ultimate reasons in either case are not at hand?

It is strangest of all that the divine hand should not be recognized in processes which permit of at least partial explanation. His power is seen at once in the raising of the dead,—the reasons are inexplicable. The healing of a knife wound in the hand is attributed to nature alone,—the process is partially understood. The physiologist states that as soon as the accident occurs, the blood hastens to the wound and deposits there a semi-transparent fluid called serum. This substance acts as a cementing or knitting agent, and if uninterrupted will soon reunite the afflicted parts. It is a regrettable condition that even many of the professed believers in the Supreme see nothing in this process to indicate the handiwork of Deity. For them he must perform miracles; if he wishes to be recognized.

It is high time that all of God's laws are recognized as natural. He made "heaven and earth, the sea, and all that in them is;" and therefore the laws that govern these things must be recognized as pertaining to him. *Natural laws are God's laws.*

He not infrequently operates by means of the simplest of these earthly forces. An illustration: A widowed mother found it

necessary to rent some of her already crowded rooms. She was extremely poor: it was winter time, and her children were poorly clad. She had taught them belief in God and in his willingness to answer prayer. John, a six year old son, was barefoot. He decided to lay the matter before the Lord. His prayer was short and concise, but earnest. He wanted some boots,—red-topped boots, number nine—that was all. Now how should this prayer be answered? Should the Creator descend from his heavenly abode and place the boots at the boy's bedside, or should he inspire some earthly individual to do this for him? The latter course was adopted. The men who rented the widow's rooms were separated from the boy by only a board partition, and the prayer was overheard. They themselves were not staunch believers in the efficacy of prayer, but they considered that it would be unfortunate for the boy to be disappointed. They purchased the boots and placed them where they would be found the next morning. Then the Lord answered the prayer of the believing boy. "Ah," says the skeptic, "but God had nothing to do with this; it was the result of the men's generosity, nothing more!" This thought is erroneous and has grown out of the thought that Deity works by supernatural means. When God's most miraculous works are understood, they will not appear unnatural, or to operate to the extinction of the forces now discernible.

The teachings of many religious sects would make it appear that the creation of the universe came about through an edict of the divine will, which may have been diametrically opposed to all natural laws. It is further believed that all material things were formed from a state of nothingness; that is, that they were actually created from nothing. This position is contrary to both science and revelation. The conservation of energy is an established law of nature, energy cannot be destroyed or created. It was revealed to Joseph Smith, that "This earth was organized or formed out of other planets, which were broken up and remodeled and made into the one on which we live. \* \* \* The elements are eternal. That which has a beginning will surely have an end. \* \* \* Every principle proceeding from God is eternal. \* \* \*

In the translation 'without form and void' should read 'empty and desolate.' The word created should be 'formed' or 'organized.'"

With this view of the subject, it is not difficult to understand that God's laws are of universal application. By them the planets are controlled, as well as the simplest organism of his entire creation.

Many individuals expect Deity to show his power by means of the miraculous; otherwise they refuse to recognize him. It is recorded that Naaman, the Syrian leper, went to Samaria to be healed by the Prophet Elisha. He was promised that if he would wash seven times in the river Jordan, his leprosy should be removed. This very simple requirement angered Naaman, and he went away murmuring, "I thought, he will surely come out to meet me, and stand, and call in the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean?" Naaman was reminded by one of his servants that if Elisha had commanded him to do some great thing he would have willingly complied, and that the real virtue of the prophet's requirement lay in its simplicity. Through the entreaties of this servant, Naaman finally returned, and after bathing seven times was healed.

While Saul of Tarsus was on his way to Damascus to perform a mission of persecution, he was stricken down by Divine presence and reprimanded for his wickedness. "What wilt thou have me do?" was Saul's earnest appeal. Here comes the test: Will God show his miraculous power still further by instructing this man in his numerous duties, or will he now reveal one of the various methods by which he operates? "Arise, and go into the city, and there it shall be told thee what thou must do," was his only reply. A properly commissioned servant was then instructed, through a vision, to visit Saul and teach him his duties. The Supreme Being not infrequently manifests his will through influences or agencies with which we are as yet not acquainted. But this does not argue that these processes are impossible of comprehension. Man's superiority over the animal creation lies in the fact that he is capable of endless progression, which may terminate in perfection. Death and the grave do not retard his advancement. He lives on through eternity. With this apparent barrier removed, and with endless time before him, his possibilities are unlimited. Jesus



undoubtedly had this principle in mind when he instructed his disciples to be perfect even as God himself is perfect.

The great discoveries of modern civilization are only steps toward the unfolding of the infinite. Our possibilities are limited only by our ability to utilize the forces which God has placed around us. Our methods of controlling these forces are constantly improving, in fact so rapidly that we are almost surprising ourselves. Consider the process of transmitting messages. Only a few decades ago, it required weeks and months to carry news from New York to San Francisco. Later it became possible through the invention of the telegraph to do this in a fraction of a second. But even this great advancement soon proved cumbersome. Only one message at a time could be transmitted on a single wire. As the service increased, it became necessary to instal an almost endless number of these carrying agents. The multiplex system of telegraphy was soon invented by means of which a great many messages can be sent in either direction on a single wire at the same time. And still this is not enough; the wires are being dispensed with, and we now speak through the air. Why, then should God be denied the ability to speak from the heavens? We have learned these great things in an infinitesimal part of the eternity through which Deity has existed.

It should hardly be necessary to state that there are many ways of accomplishing the same result, and further, that the means thus employed are not antagonistic. The advancement of civilization depends upon the introduction of superior methods and processes. An illustration: A few decades ago the ordinary household blueing was manufactured from the mineral Lapis Lazuli. This was obtained by the usual methods of mining, and after being subjected to long and expensive treatment was reduced to the product in question. A research chemist later discovered that by combining certain substances in the laboratory he could produce the same article at a very small fraction of the cost by the other method. Both processes are perfectly natural, and do not conflict in the slightest degree. One is incomparably superior to the other, but it does not operate to the extinction of its inferior.

Sugar is now made from both cane and beets; the products from which are almost identical. Chemistry would do away with



the present laborious methods of manufacture by combining the elements in the laboratory. Four pounds of the substance termed saccharine is as sweet as one ton of ordinary sugar. Were it not for the laws prohibiting its manufacture on a commercial scale, this compound would likely become the universal sweetener, in the course of a very few years.

When viewed from this standpoint, it is not unreasonable to consider that Jesus may have fed the multitude by calling together the various elements of which bread is composed. No one is justified in concluding that he performed this miracle by some law superior to or above the natural. The same reasoning will hold true of the making of the wine at Cana. The method by which this was accomplished belongs to the great class of the unknown.

The unending strife between science and religion is very largely the result of this artificial classification of God's laws into the natural and the supernatural. Christians should see to it that this generally accepted division is obliterated, and that the natural is divided into *the known* and *the unknown*. *The term supernatural should become obsolete at once.* As individuals and communities advance, the known laws become more numerous at the expense of the unknown. Retrogression reverses the process, and stagnation destroys it.

The position of the Latter-day Saint in this matter is impregnable. He recognizes in Deity all that is good, perfect and ennobling: the Creator and Ruler of the universe, Savior, Lord and King, with powers unlimited. He is not a God of confusion. His superiority lies in the fact that he has mastered all.

It is a lamentable condition that many professed Christians are absolutely ignorant of even the fundamental principles of the elementary sciences. When such individuals are pressed into discussion involving some scientific deduction, they swelter under the argument, and usually conclude by disclaiming belief in the Bible or nature's record. A skeptic recently stated in the presence of the writer that the order of the creation as recorded in Genesis is erroneous, in placing the appearance of the sun on the fourth day, and the various forms of plant life on the day previous. As proof of this assertion it was pointed out that the sun's rays are indispensable to vegetable life. One member of the party, a professed believer

in the Holy Record, accepted the argument as incontrovertible, and immediately volunteered the opinion that the chronological statements of the Bible must not be taken literally. As a matter of fact, the skeptic's argument was fallacious and the conclusion untenable. Paleontological evidence has shown that primitive plants were not accustomed to the direct rays of the sun, but rather to diffused light. Correct scientific deductions, and the revealed word of God, do not and cannot differ. Disagreements are the result of ignorance.

It has been prophesied by Brigham Young that the Church of Jesus Christ of Latter-day Saints should become the educational ensign of the entire world. From its inception the Church has encouraged its members to become conversant with all the branches of education. Its aim is upward and onward. It believes in progression and courts investigation. No warfare exists between "Mormonism" and true science.

Geological Department, Brigham Young College, Logan.



LILY LAKE, ON A SUMMIT OF THE UINTAHS

## ROMANCE OF A MISSIONARY.

BY NEPHI ANDERSON, AUTHOR OF "ADDED UPON," "THE CASTLE BUILDER," ETC.

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### III.

#### THE SISTERS FERNLEY.

Besides the work of tracting and holding street meetings in the city, Elders Donaldson and Dean were given the branch at Stonedale to look after. Stonedale was a suburb of the city, five miles either by tram or by road and footpath across the country. There were just twenty members in the Stonedale branch. Sunday School was held each Sunday morning, and services were conducted in the evening. It was the elders' duty to be in Stonedale during Sunday, at least. Usually they went out Saturday evening. If it was after the street meetings, they went by car; or if they did not remain for the meetings, they walked out early in the afternoon.

The Saturday following their appointment to this new duty found the two elders walking along the road to Stonedale. The afternoon had begun fine, and they had anticipated a pleasant walk through the green lanes, away from the smoke and grime of the city; but they were disappointed in this, because it began to rain before they reached half way. However, they trudged cheerily on, for Elder Donaldson assured his companion that a warm welcome awaited them at Sister Fernley's, where they were to take tea that evening. Elder Donaldson had been to Stonedale a number of times, but this was Willard's first visit.

"I give you fair warning," said Elder Donaldson to Willard, as he looked over at him under his dripping umbrella, "that you do not fall in love with either of Sister Fernley's daughters."

His companion only smiled in reply.

"Well, you needn't smile so self-assuredly. A young unmarried fellow like you isn't altogether proof against such girls. I warn you."

"I've never been in love in my life," laughed Willard—"but once" he added half aloud—"and the mission field is a poor place to begin, considering those very pointed and emphatic instructions which the president gave us."

Sister Fernley was watching for them, and met them at the door. She took their wet coats and hats, and then led them into the cozy little parlor where a cheerful fire was burning in the grate. They drew their chairs nearer the fire, and leaned back comfortably in the big arm chairs which had been placed for them. What a blessed feeling of peace and contentment the elders have in the home of a good brother or sister!

Sister Fernley was about fifty years old, but she looked younger. The expression in her face and her quiet solicitous ways, Willard could only describe by the term "motherly," and Willard had a liking for motherly ways.

"The girls will soon be home," she explained, as she sat down to chat with them, "and then we shall have our tea; for you must be hungry after your long walk in the rain?" She looked at Willard.

"'Mormon' Elders are always hungry," he replied, "when there is something to eat."

"Otherwise, they are not," she added.

They sat chatting pleasantly a short time, when the hall door opened and closed with a bang. A head was seen at the half-open door. Then it was hurriedly withdrawn, and there was a scamper of feet up the stairs.

"That's Bessie," said Sister Fernley. "She always lets us know when she comes."

In a few minutes Bessie came down again. She had changed her dress and put a few touches to her hair. She greeted the elders warmly, and talked with no great shyness. Bessie was eighteen; she was not tall, but plump—not too plump—and rosy; full of life and good-natured merriment, she was among the elders a proverbial banisher of gloom.



The tea-table in the dining room now took most of her attention, though she found time to come to the doorway now and then to make some inquiries regarding Elder So and So, of Elder Donaldson.



"SHE STOOD FOR AN INSTANT HESITATING  
IN THE DOORWAY."

"Bessie," said he, "haven't I told you that you musn't be so interested in the elders."

Bessie disappeared. In a few minutes she returned and stood in the doorway long enough to say:

"Elder Donaldson, I've made some currant cakes for you—if you're good. They're hot, and have plenty of butter on them."

Once more the outer door opened and some one came into the hall.

"Is that you, Elsa?" asked the mother.

"Yes, mama."

"Elders Donaldson and Dean are here. Come in."

The girl came into the parlor as she was, in street costume. As she stood for an instant hesitating in the doorway, she appeared as a vision of beauty to Willard

Dean. She was taller than her sister. Her face was a combination of white and pink. As she came in without removing hat or gloves, Willard instinctively arose. He knew that queens demanded homage, and here was a queen. She shook hands with the elders, and Willard felt the firm pressure of that gloved hand as he had never felt hand before. Her sweet smile found a way directly to his heart.



Tea was soon ready, and they went into the dining room. All four sat down at the table. Bessie was still and sober long enough to allow Elder Donaldson to ask the blessing. Elsa sat by Willard. With gloves and hat removed, she was more beautiful than ever. A mass of dark brown hair crowned a shapely head. Her lips were full and red, and when she smiled at Willard—which she did quite frequently—he noted that her teeth were pearly white. She was a study in pink and white, and Gainsborough might have used her for a model.

Elsa Fernley was a teacher in one of Stonedale's schools, and the talk drifted to schools and teaching, both English and American. "Is the American system much different from the English?" she asked. Willard could not say, as he knew very little about the English schools. They all expected to go to Utah, some day, and she, of course, would have to teach.

After tea they returned to the parlor. The two girls excused themselves while they cleared the table and washed the dishes. It was done in an incredibly short time, and they were soon back in the parlor. It was still raining without. The evening was grey and dull, so the blinds were drawn, the gas was lighted, and the company gathered around the fire.

Willard Dean was naturally a shy man, and especially when in the company of girls; but Sister Fernley was so motherly, Bessie was so unrestrained, and Elsa was so kindly and charmingly attentive, that he soon forgot his shyness and felt at ease. Unconsciously he found himself listening with more than common interest to Elsa, when she told of her struggle in accepting the gospel.

"It was a great trial," she said. "I knew the gospel was true, but how could I leave all my friends and join a small, despised people, as the 'Mormons' were? and then, you know, Elder Donaldson, what a place the first elders had to hold meetings in. It was a small, dingy room, the only entrance to which was up a rickety, narrow, ill-smelling back stairway. I was actually frightened the first time I went there. Why, I thought, didn't the 'Mormons' have clean, well-lighted chapels, located on pleasant streets, the same as other sects had? Of course, I soon learned the reason, but that didn't make it any easier for me. Then the people began to talk, and the school officials came to me. They reasoned

with me, first kindly, and then with more vehemence; but I promised them nothing. When I was fully convinced that 'Mormonism' is the truth, I was baptized.—Well, that was a year ago, and I am still teaching. Everybody said that the day I joined the 'Mormons' would mark my discharge, and I would have thought so myself but for a promise one of the elders gave me. A good many people have already told me that they admired the stand I took in not resigning my position, as some said I would be forced to do."

And Willard Dean was now among those admirers, although he did not tell her so.

The evening passed rapidly as they talked. Bessie had slipped from her chair down to a low stool, and resting her head upon her mother's knee, she looked up first into one face and then into another. Elder Dean received the closest scrutiny, because, of course, he was a new elder. Bessie was quiet for fully ten minutes at a time—quite a record for her. Elsa did most of the talking, and the rich, clear English accent was music to Willard Dean.

That night, as the two missionaries were going to their lodgings, Elder Donaldson asked:

"Well, what do you think of them?"

"They are lovely people," was Willard's reply.

"And especially Sister Elsa, eh?"

"She is a lovely girl, certainly."

"What did I tell you? I warned you!"

"Have I done or said anything to deserve your 'I told you so?' "

"No, but—"

"Well, I know my duty, brother."

Nevertheless, that night was somewhat wakeful to Willard Dean. That he had been impressed with Elsa Fernley's beauty of face and form, heart and soul, he could not deny, and yet he feared to admit it, even to himself. It must not be, he said to himself emphatically. He must not in the least give way. What had the mission president said to them when he had given them their instructions? "Remember," were the words, "there is to be no love making while you are upon this mission. If any elder is caught courting, home he goes. You cannot court and do your

duty at the same time." But why should he worry? He was not courting and never would; and yet he was not wholly at ease. Elsa Fernley's voice rang in his ears; he saw her beaming eyes, and felt the good-night pressure of her hand.

This much of Willard Dean must be explained: He never had been what is termed a "ladies' man." As a boy, he had been shy and awkward; as a young man, he had never been a favorite with the girls. Something about him seemed to repel the girls of his set. He had not even learned to dance. He blundered with the girls. When he tried to be gallant, he made some awkward mistakes and was laughed at. He never had a sweetheart. He had never "kept company" with any young lady longer than a week. As he grew older he had become acutely conscious of this seeming lack in his composition, and so he had studiously kept away from society. He attended his meetings, he went to the ward reunions and sociables, but otherwise he stayed at home, on the farm, or in the house with a book.

Once—only once—had Willard's heart been seriously entangled. Grace Wells was a neighbor's daughter. They had been children together; but when Grace was eighteen, she had gone to Salt Lake City to attend school and study music. They had seen very little of each other for a number of years, but Willard watched her grow into a fine, accomplished young woman. She could play classical music, and would rather not attempt her old-time melodies, which father and mother and Willard understood and enjoyed. The last time she had been at home—it was about a year before he had left on his mission—Willard became earnest in his attentions to her. She had always treated him well, but this time he was sure that she encouraged him. The dream—for it proved to be a dream only—lasted a week, but the waking effects were with him yet.

Many and many a time Willard had watched the girls bestow their smiles upon the other boys, but his own heart-hunger was never satisfied. He had tried not to care. He had reasoned with himself, but after all, a feeling cannot be reasoned away. Time, with accompanying work and changed environment, had made Willard reconciled to his lot.

What, then, would be the inevitable to such a young man

when such a girl as Elsa Fernley beamed on him with eyes that pierced his soul? As far as he could see, Elsa was the peer of any girl he knew. She was bright, accomplished, beautiful. She was good and true, and loyal to the truth. Who of the girls at home would make the sacrifices for the gospel that she had made?

Was it any wonder that while the little clock ticked away the hours that Saturday night, Willard Dean lay wide awake until past midnight?

The next morning they met again at Sunday School. Next to the elders, it was plainly evident that Elsa Fernley was the leading spirit of the little school. She was organist, and class leader of the intermediate department. Willard could not keep his eyes from her, try as he would. After the school, the Saints stood around in groups and talked. The elders did not go home with the Fernleys for dinner, but after the evening meeting a group of young people accompanied Willard to Sister Fernley's, where they had supper, and afterwards music and singing. Elder Donaldson spent the evening with some gospel investigators.

That night, in his secret prayer, Willard talked plainly with the Lord. He told the Lord that he was in danger; for right here, at the beginning of his mission, he saw a danger more real and greater than had yet come to him. Tracting and street preaching were little trials of faith and courage; being insulted by the prejudiced and unthinking did not now worry him; but here was something which, if permitted to grow, might lead to disastrous results. He *must* not give way to the beautiful vision which seemed to be knocking at the gate of his heart, desiring to be admitted. No matter how hungry his soul might be, he must refuse to eat.

And the Lord heard the young man's prayer, and he was given peace of heart, and strength according to his day.

[TO BE CONTINUED.]

# THE BOY PROBLEM.

BY DR. E. G. GOWANS, JUDGE OF THE JUVENILE COURT.

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## JUVENILE FAULTS.

In the preface to his great work on *Adolescence*, G. Stanley Hall says:

Statistics show more sects and more clergymen per capita of population than in any other land, and a rapidly progressive ignorance by the rising generation of the very Bible we profess to revere. Churches, charities, missions abound, but our slums are putrefying sores whose denizens anthropologists believe lower in the moral and intellectual scale than any known race of savages; and the percentages of juvenile crimes and the average age of first commitment grow steadily earlier. We have vastly simplified politics by separating church and state, but we have also permitted a chasm to yawn between our secular and religious life, between science and theology, till even seminaries for the training of clergymen neglect and even suspect the study of nature, as if God did one thing in his works and said another in his word; when, in fact, each supplements and is an imperfect thing without the other.

The greatest thing on earth is a fully developed man or woman. A boy is the raw material out of which the man is made. What the man will be depends first upon the stock—heredity; and second, upon the influences which surround him—environment. It is to this latter that I would call the attention of the reader, because in the modification of the boy's environment, lies our immediate responsibility.

A careful study of statistics will convince us that there is going on a steady increase of crime of all kinds among juveniles, particularly at about the age of 12 or 14 years. Truants constitute the youngest class of offenders. Next comes a group of offenders who are guilty of malicious mischief, incorrigibility and trespass.



the maximum age being about 14 years: fifteen is the age for larceny, vagrancy, assaults, and disorderly conduct. Burglary and intoxication follow at sixteen, and at seventeen fornication and other sexual crimes.

The difficulty which youth has always found in adjusting itself to social surroundings is no doubt responsible, primarily, for juvenile crime, and we will no doubt find that the great increase that is taking place is due to the constantly changing and ever increasing complexity of our social surroundings. Probably every normal adult has felt the impulse to a nomadic or wandering life. Let this same impulse appear in the boy's life, at a time when there is no feeling of responsibility to restrain, and combine it with the revulsion which nearly every boy feels at times against the rigid and more or less unnatural requirements of the modern school, and we have sufficient cause for the truancy and the runaways. So, too, the crimes which reach their maximum at fourteen and fifteen may be explained by the existence of a feeling of resistance to the institution of private property—another feeling of almost all adults. We cannot help but feel the injustice of an industrial system which encourages private ownership, instead of brotherhood, community interest, and stewardship. The crimes against persons which appear later are more difficult to account for, but I am persuaded that the chief cause lies in arrested development and degeneration. This would take us quite into the field of heredity, and it is not the purpose to touch upon this phase of the subject, at this time, although it holds out to us very great interest and inducement.

The criminal class, as a whole, has a crude system of philosophy and rude standards of ethics and morality of its own. These are expressed fairly well in the phrase, "The world owes me a living, and I am going to get it." It is quite impossible for us to estimate the attractiveness of this theory or standard to the youth who is starting out with a poor hereditary equipment—in fact, it becomes a genuine infatuation to those who are innately criminal.

Most trancies and runaways are a protest against unnatural methods of education. Just at this age the boy does not like to have his freedom abridged. He has a hunger for out-of-door life, and now begins to have new interest in men and nature. So he

protests, and the most effectual way to do so is to get away from what he dislikes. The schools do but little to satisfy the inherent demand for physical activity, and the boy finally acquires a genuine hatred for the school. Why do we not look the matter squarely in the face, and not try to fit the boy into a theoretical place which we have made for him?

The boy who leaves home, runs away, is an embryo tramp. Any place else than "here" has a peculiar charm for him. He drifts into shiftlessness and finally crime. If he commits a crime and moves on to another locality, he is not found out, and so he is still further encouraged. This tendency to travel is almost universal, and, as Hall says, it "should be an indispensable part of every life curriculum, just before settlement, to travel far and wide, if resources and inclination permit. But this stage should end in wisely chosen settlement, where the young life can be independently developed, and that with more complacency and satisfaction, because the place has been wisely chosen on the basis of a wide comparison. The chronic vagrant has simply failed to develop the reductives of this normal stage."

Concerning lying, we have observed in the Juvenile Court, that many boys think it honorable to lie for a friend? Others tell lies from instinct and weakness; others, for self-defense; others, from vanity in getting the better of others; others, out of selfishness, imitation, revenge, jealousy, envy, fancy or laziness. This classification of the motives for lying is given by Ferriani, who studied the lying traits of five hundred condemned juveniles.

Stealing is no doubt due in young children to lack of knowledge of what ownership means. Children ordinarily in the home may help themselves to whatever they need or desire. To change from this almost communal state to one in which individual ownership is fully recognized, is a very difficult thing for the child. Out of this difficulty of adjustment grows much of the delinquency of early youth. Thieving is indulged in by adults to satisfy a seeming passion, but among children, it is to satisfy some immediate want. There is a curious note to make concerning stealing among boys and girls—girl thieves are hardly ever reformed, while boys are more amenable to reform measures. Nearly all thieves are expert liars.

This is not the place to discuss the sexual crimes, prostitution, or suicide, but we would find causes for these crimes that if better understood by parents, in many instances could be removed or reduced to a minimum.

This study or search for the causes of juvenile crime is as interesting as it is important, and it is important because whatever effort we put forth to cure, we must seek first to remove the causes. Chief among these causes we must mention heredity and bad prenatal conditions, bad homes, disease during childhood, which is responsible for much of the arrested development, overcrowding and necessary promiscuity (as in a recent case investigated by the Juvenile Court, where the father, mother and seven children were living practically in one room), homelessness, and a condition in which there is but one parent or none in the home, due to divorce, separation or death. Some say that ignorance is one great cause of crime. If that were true, the work of the schools would have lessened youthful crime, which it has not done. Many teachers claim that all that is necessary is to train the intellect, but on this point we can get something to think about in the remark of Hall, "that we ought to confess that youthful crime is an expression of educational failure."

What I plead for is a more careful study of these things by parents, in order that they may better qualify themselves to deal with individual cases that may arise in their families, and in order, too, that they may better devote themselves to the work of preventing juvenile crimes. I wish I could write that word *prevention* indelibly in the heart of every father and mother in the land. It is a thousand times better than cure. Concerning the curative work, some of which must necessarily be done, it can be said that in dealing with youthful offenders particularly, vengeance and punishment are no longer the things most sought for, but simply the reformation of the offender, that he may no longer be dangerous to the community, and that he may become a useful citizen. Reform, then, is the object to be attained; and that cannot be attained by criminal codes, and skilfully designed punishments, but by bettering the prenatal conditions, improving the hereditary equipment of the individual, making better homes, preventing the diseases of childhood, improving the social and sociological conditions of the

individual and the community, stemming the craze for divorce, and separation of parents; and last, but not least, establishing better industrial conditions, so that every person who labors shall receive as nearly as may be, the full product of his labor, and thus avoid the extremes of wealth and poverty, which are both more potent causes of crime than most of us are willing to admit. To the above might consistently be added, furnishing to parents, guardians, custodians, and teachers of the youth, a better understanding of the period of adolescence, which would bring with it a greater sympathy with youth and a greater desire to minister to youth during the critical period when frequently, by mere accident of circumstances and a brief temperamental outbreak, those who are capable of the very best that is in man are condemned to lives of crime.

Salt Lake City, Utah.



APPLE PICKERS ON FRUIT FARM OF J. G. LAMBERT, LE GRANDE, OREGON.



## SPIRITUAL GROWTH.

BY N. L. MONSON.

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Remember, to be carnally minded is death, and to be spiritually minded is life eternal. (II Nephi, 9: 39).

The value and need of spiritual growth can not be emphasized too strongly. Upon it depend, not only our future welfare, but our present usefulness and happiness. It is of vast importance to us, individually and collectively, and yet this development is greatly neglected. We are trained so as to become experts in all branches of science and art, so that our usefulness in material things may be enhanced, and we may be prepared to delve deeper into the mysterious forces of nature, but the science that prepares man to communicate with the Fountain of Wisdom, is often overlooked. It is true that our spiritual vision may be sharpened and our souls so schooled that we may be in communication with beings of a higher order. I am not advocating spiritualism, in the sense of the day, by which, in darkened rooms and by aid of mediums, communication is sought with departed friends. The kind of spiritualism I am urging is the kind that comes from righteous living, pure thoughts, and unselfish deeds, where man can seek his Maker in the solitude of nature, pour out his soul in humble prayer, and receive needed strength and comfort. Perhaps no other class of the human family has developed the sense of sight to such an extent as the American Indian. The slightest scratch upon the earth, a broken twig, the disarranged foliage, or the twisting of a blade of grass, never escapes his watchful eye; and he can rapidly follow a trail where a person of less ability is unable to find a single trace of a passer-by. This skill was not attained in a day.



neither in a year, nor yet in one generation, but by persistently cultivating this power, each generation handing down to its successors the skill acquired through inheritance and years of patient toil, until it has become as easy for an Indian to discover a hidden trail, as it is for us to follow a railroad track. Their method of life demanded such skill. Their very existence depended upon it, and thus it became part of their very lives.

The dangers that sought the Indian in his native haunts are not greater than those which lie in wait for every son and daughter of God. Indeed, the one can not be compared with the other. The foes of the red man sought only for his scalp and his hunting grounds, but the foe of humanity seeks the destruction of souls, more precious than temporal life or gold. If the untutored savage may train his senses to such a high degree that they become his staff and his guide through life, why cannot we, who claim a much higher intelligence, school our souls to receive counsel from a higher source, more than willing to serve as our guide?

To the frontiersman, who was unskilled in woodcraft, the forest held many dangers, and he often fell victim to the skilfully laid ambush of his foe; while, if his eye had been trained to see the snares, he would have avoided many dangers.

The enemy of mankind has laid siege against the souls of men. His reserve forces are skilfully ambushed, while his main force attacks us upon all sides; but we are not left unguarded, save where, through sin, a breach has been made in our fortress. We are constantly surrounded by legions of friends who are doing all in their power to lead us safely through the narrow defiles; and by the ambush of our foe. But, alas! too often we are not aware of the help extended toward us. Like the unskilled frontiersman, we cannot read the language of the forest. Often through neglect and wilful wrongdoing we have grieved those who were trying to help us, until they have turned from us in sorrow, and we are left to grope alone. Others have seen no need of this spiritual guidance, and consequently have left their talent undeveloped, so that when the hour of trial came, and they finally sought Divine aid, they were not able to receive answer, because they could not read the language of the prompter. On the other hand, those who have sought spiritual development, will have brought their souls into

harmony with those who are set to watch over us, and when, through life's journey, the ambush of the enemy is approached, the "still small voice" is heard, sounding a warning, and the danger point may be passed in safety.

As the sense of sight has been developed with the red man, so can we, through constant effort, develop a spirituality that will place us in communion with our Maker, so that like the "man of old," we may at last "walk and talk with God."

Pleasant Grove, Utah.

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## THE WORLD.

*(For the Improvement Era.)*

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There is so much in this great world,  
My soul grows sick with looking at the ways  
That wind and knot and part to meet again,  
And part again, and knot and wind and fade.

Children of fashion; children of the streets:  
Children of fashion hiding hungry hearts,  
Children of fashion steeped in sordid thoughts,  
Children of fashion crying for the light,  
Children of fashion careless of the dark.  
Children of gutters starving for kind words,  
Children of gutters starving for dry bread,  
Children of gutters hiding hungry hearts,  
Children of gutters, steeped in sordid thoughts,  
Children of gutters crying for the light,  
Children of gutters careless of the dark.

O God! to see the way this heaving mass  
Goes by with smiles and tears, (and fewer smiles!)  
Laughing and cursing, (and cursing more!)  
What can one puny mind do in the whirl?  
What use one weakling arm to sway the tide?  
Ho! stand with arms rock-ribbed! There's a wave  
That washes rock to powder. Set your will  
In purpose fixed, as is the brain that willed  
Fixed in the skull. The sea flings wide a corpse  
And cares not if it rot on putrid sands.

KATE THOMAS.

New York City, N. Y.

# THE WORLD'S GREAT RELIGIONS.

BY PROFESSOR LEVI EDGAR YOUNG, OF THE UNIVERSITY OF UTAH.

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## I.

### INTRODUCTION.

The religion of the Latter-day Saints is an absolute religion, for it embraces all truth. We who defend it see in it salvation for the race, and the redemption of God's children from all sin. However, all religions have some truth. All religions have some great future life in view.

As a people, we are characterized by our zeal in missionary work. Our brethren go into all the world to preach the gospel, so we naturally deem it necessary that the missionaries understand the fundamentals of all religions, religions especially that have played such tremendous parts in history. By knowing them, the brethren become more tolerant, for it opens up a bond of sympathy between them and the foreign races. If we have the new and everlasting gospel, it is good for all God's children, for, it will be received by all, but only in accordance with their reason and intelligence. The more we know, the better it is. People have little confidence in a teacher who knows but his own. It means that his belief is not the result of careful consideration of all other beliefs. The greatest good done to a people is by the teacher who thoroughly understands them, and their religious status. Other reasons will be evident to the thoughtful person. not the least of which will be the fact that by learning all we can

of the world, we are making ourselves stronger in our own faith, for, "knowledge is power."

#### BRAHMANISM.

India, the home of the Brahmans, is full of beautiful rivers and wondrous mountains. The Himalayas, on the north, are the highest in the world, and may be seen for miles through the transparent air. In the valleys and the lower regions, the climate is warm and the vegetation luxuriant. It is a land of the lemon, the orange, the vine, and the olive. In the days of sunshine, the sky is a rich blue, and the trees and flowers are brilliant. All nature reflects those delicate tints which one sees only in the warmer climes. At evening everything suggests the lines of Edward Griggs:

"Mountain heights are glowing in red and golden,  
Softly falls the evening o'er the valley,  
Hesper brightly shines in the glow of sunset,  
Everywhere is peace."

India has always been a land of mysticism. A country full of nature's best gifts produces a people more or less emotional and idealistic, and therefore the Hindoos have ever been an extremely sensitive and deeply religious people. They came originally from the country that borders on the Caspian sea, when the great Indo-European stock broke up, and wandered to the four-quarters of the earth. Yet, strange to say, when the Hindoos crossed the head-waters of the Indus river, ages before the coming of Christ, they found a native people whom they had to conquer. Then it was that they became a pastoral people, and built their cities and their homes just as all other primitive people have done. They had a religion, and though pristine in its nature, it satisfied their souls. All great world religions are more or less spiritual. Brahmanism is no exception to the rule. It bred in the people an idealism which was to free the pure spirit from the power and influence of matter. Therefore, the God of the Brahmans was, and remains to this day, an absolutely universal divine power that permeates all created things. To Brahm itself no sacrifices are offered. It is the substantial unity of all things, and cannot be discerned by the senses. Says the German, Hegel, "If a Brahman is asked

what Brahm is, he answers, 'When I fall back within myself, and close all external senses and say *om* to myself, that is Brahm.' *Om* is a mystic syllable which represents the three highest gods, which form a sort of trinity. Before one can pronounce this sacred word, one must be in perfect harmony with god, or Brahm. One must be free from the influence of materiality.'

To the ordinary reader, this god of the Brahmans is a very abstract thing. But the god of all oriental people is only fanciful; hence, all eastern religions are pantheistic. The awe-inspiring things of nature become gods,—the sun, the moon, the stars, the Ganges, etc. History teaches us that the more abstract the idea of God is among a people, the more they are given up to ceremonies and conventional forms in religion. The Brahmans have their inferior deities, but Brahm remains the final Essence. The inferior deities represent the elements, as Indra, air; Agni, fire; Varuna, water; Prithivi, earth. Then, as I have said, the heavenly bodies are deified. Such a system of gods produces a terrible superstition. There are good and evil spirits in nature, fierce giants and huge serpents. The moral soul of man comes in contact with them all. He is tormented by them, but he must learn from them, for who knows but that he might become one of these terrible demons, or spirits in time to come?

What is the practical part of the Brahman religion? The question is not hard to answer. The rituals occupy a great part of the Hindoo code. Sacrifice is the most important act whereby man attains his highest end. According to Dr. Hopkins of Bryn Mawr College, the Hindoos believe that all the gods were once human, but in time became divine, because of their sacrifices in life. Fearful but voluntary suffering brought them to where they are. So with the individual. Every act of his is pregnant with consequences which result in a rigidity of living and a sacrifice of the material self, that has never been equalled even by the ascetics of the middle ages.

There are four distinct classes or casts in India, and each class has its peculiar rites and ceremonies. The Brahmans are the highest class, and in a sense are divine. They have won divine powers at least, and are the interpreters of the Vedaic scriptures, the sacred books of the Hindoos. The Brahmans have their ele-



vated position by birthright. All others have to win their position with the gods. The Hindoo of any of the lower classes must therefore reverence the Brahman as a divine soul. He must fall down before him and exclaim, "Thou art God." The Sudras are the lowest class. They were always the serfs, and are perhaps descendants of the original settlers of the soil of India, who were captured by the Hindoos. The Sudras are not allowed to read the scriptures, nor even hear them read.

The Brahman has many strange duties. He must take a morning bath in some river. His body must be kept clean, and his garments white. If he meet a man of inferior station, he must immediately purify himself by bathing. At certain stated times he is never to look at the sun, and while bathing he is never to go quite naked. The Brahman has five distinct duties during the day, *viz.*, study the scriptures, make oblations to the deities, give rice to living creatures, receive guests with respect, and make oblations to the Manes. The Manes are the sacred fathers of the earth, who have become divine, and who aid the gods in looking after the good of the earth. The reading of the Vedas must be carefully done, and all entertainment of strangers must be done with pure motives. Every class has its peculiar rites and ceremonies. At the birth of a child, there are certain ceremonies to be performed. All classes, except the serfs, must know the scriptures, and live as free from materiality as possible.

The Vaisya are the free agriculturists and merchants; the Kshatriya, the judges and soldiers. Both classes share with the Brahman the privilege of reading the scriptures, but the Brahman must explain all the passages and principles of religion. The Brahmins have always had high ethical laws. Their gods are the spirits of light. There are also demons of darkness. Man is free to choose the evil or the good, so he has many duties, if he struggles for right. He must show good works with faith, he must be truthful and unselfish. He must not be a thief, a glutton, or a murderer. He must pray at certain fixed times, and do sacrifice.

Our knowledge of the moral law of the Hindoos comes from the Vedas and their great national epics, the Mahabharata and the Ramayana. Both poems relate to the powerful tribes of northern India, who lived about 1,200 B. C. The Ramayana is extremely

tragic, but it exhales a spirit of sweetness not often surpassed by our literature of today. The poem begins with a description of a righteous city, where dwelt a pure people:

Neighbors lived in human kindness, helpful with their ample wealth,  
None who begged the wasted refuse, none who lived by fraud and stealth.

Cheat and braggart and deceiver lived not in the ancient town,  
Proud despisers of the lowly wore not insults in their frown.

Poorer fed not on the richer, hireling friend upon the great,  
None with low and lying accents did upon the proud man wait.

Men to plighted vows were faithful, faithful was each loving wife,  
Impure thought and wandering fancy stained not holy wedded life.

Twice-born men were free from passion, lust of gold and impure greed,  
Faithful to their rites and scriptures, truthful in their word and deed.

An idealistic purity, this. A purity that lies at the very root of Brahmanism.

The Brahmans believe in the transmigration of souls. The soul has three qualities, goodness, passion, darkness. Good souls become deities; but those given to passion, boxers, wrestlers, warriors, kings, etc. Those whose thoughts are steeped in darkness enter the bodies of lower animals, as worms, snakes, horses, dogs, and camels. Transmigration is necessary, for souls must receive rewards for their deeds. Strange doctrine! The Brahmans have their scriptures, or books of holy writ. They are the Vedas. They teach the unity of God, and the moral law, whereby a Brahman may become a God. They are a collection of hymns and poems, something like the Greek Iliad and Odyssey. They date some fifteen centuries before the Christian era. There are other sacred writings, and a literature of great worth, among which are the Mahabharata and the Ramayana, already mentioned.

There are today some two hundred and fifty millions who follow the religion of Brahma. They are mostly confined to India and islands of the Indian ocean. Buddhism is to Brahmanism what Protestantism is to Roman Catholicism in our own history. Buddhism will be the subject of our next paper.

Salt Lake City, Utah.

## A CHRISTMAS PSALM.

(*For the Improvement Era.*)

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Up through the shadowed centuries of time,  
The swelling echo of a song sublime,  
Breaks o'er the troubled earth this Christmas tide,  
And scatters peace, good will, on every side.

High in the realms of bliss the music rings,  
Deep in the heart of man its message clings;  
And time shall never cease to roll along,  
The never-ending glory of that song.

Dumb lips of bells awake with righteous glee,  
And hurl the welcome strain o'er land and sea;  
And hearts vibrate with ecstasy and love,  
And harmony divine, like that above.

Its magic spirit charms the loving eye,  
And lifts it to that star of faith on high,  
Which lights the path wise men have ever gone,  
Through life's dim night, unto eternal dawn.

When rings the anthem of Judea's hills,  
Rare visions flood the soul, the bosom thrills,  
And eyes, the holy scenes would fain prolong,  
Which cluster 'round the memory of that song.

Sweet, soul-enchanting message from above,  
Ring till the hearts of men are tuned with love;  
Thrill, 'till tongues of all his name confess,  
Who died a fallen world to save and bless.

Wake, mortal lips, and chant the psalm of yore,  
While angels throng upon the golden shore:  
And tune their silvery harp—their voices raise,  
In songs of triumph to the Master's praise.

"Glory forever, be to God on high,"  
Oh, swell the melody from earth to sky,  
While heaven echoes back the joy again,  
"O'er all the earth be peace, good will to men!"

CLEGG.

## IN OLD KYOTO, JAPAN.

BY HON. FRANK J. HEWLETT, FORMERLY PRESIDENT OF THE CITY COUNCIL.

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"Let us stop off at Kyoto, the capital of old Japan, and enjoy a day of real pleasure during the Cherry Blossom Festival."

"Agreed," was the unanimous response.

Four foreigners sat talking in a coach of the Tokaido railway train that had just left Osaka, bound for Yokohama. The party consisted of Roger Sedgewick, a bright young Englishman, who had just resigned his position as teacher of mathematics in the family of the King of Siam. He had lived at Bangkok for the last five years, and was now on his way to London, *via* China, Japan and the United States. Alexander Carr, a clerk of the Bank of England, having saved up part of his earnings, was using it to good advantage by taking a trip around the world, seeing the sights and regaining his lost health. Rev. James Stocking, the third party, had just been released from presiding over his little flock of a small parish in India. He was on an eight months' furlough, expenses paid, to visit his relatives in London, whom he had not seen for over nine years: was forty-three years old, but looked nearly sixty. Your humble servant completed the quartette.

A few minutes later we arrived at the Kyoto station, which is on the southern outskirts, while to the north-east and west stand out the great ranges of rugged hills, which form an ideal background to the delightful picture presented by the city nestling in among the green fields and densely-wooded slopes. With a rush, nearly twenty jinrikishas came forward; the sturdy little Japs drop the shafts in a circle around, and with cries of "rikisha, rikisha."

plead with you in the few words of English they can muster, to enter their overgrown baby carriage. We selected four that had red banners on which were printed in gold letters, "Miyako Hotel."

One's sensations upon first riding in one of these vehicles are peculiar, and few can preserve a serious countenance while being trundled through the narrow streets by a little brown man, with light pants reaching only to the knees, and a mushroom hat. The distance from the station to the hotel is about four miles. We soon learned that Kyoto affords a better opportunity of viewing Japanese life, customs and scenery than any other city in the empire. The introduction of European improvements elsewhere has been attended with such radical changes that old Japan is in danger of being obliterated; but Kyoto, partly because of the nature of its industries, still retains much of the beauty for which it has been famed for more than a thousand years.

Kyoto, meaning "the capital," the residence of the emperor, has been closely associated with the imperial family since A. D.



PORCELAIN STORES, KIYOMIZU



794. The city stands one hundred and sixty-two feet above the level of the sea, and covers an area of about eleven square miles. Its inhabitants number about three hundred and seventy-five thousand, all natives, with the exception of about a hundred foreigners. Our "boys" kept up a continued trot, and vied with each other which should lead.

Now we are going through "tea-pot lane," with its scores of quaint china shops. Just in front of us is a native tugging at a cart-load of wood which in America would be considered plenty for a good-sized horse to pull. With a yell of "hi! hi!" they dart to the left of him, just missing by a hair's breadth a collision. Next we are passing over a picturesque old bridge that spans the silvery waters of the Kamo river. Everybody is working—the Japanese could consistently use the bee-hive for their emblem. The merchants are sweeping the streets in front of their shops. They also keep them well sprinkled by means of a wooden dipper with a long handle.

If there are no customers to wait on, they manufacture more articles to sell, in plain view of the passer by.



THE SANJO-BRIDGE, KYOTO.

There are no loafers to block the street corner, as a little brown policeman with blue uniform, with plenty of brass buttons, touches them with his long sword and moves them along. After passing the imperial palace, pagodas and shrines, we are nearing the foothills where our hotel is located. It is the early part of May, and nature is at her best. The azaleas, wisteria and cherry trees are blossoming everywhere; and while their fragrance, to my mind, is not so delightful as our violet and rose, the colors are as rich and with as delicate tints as the most fastidious might wish for.

Nomura San, the proprietor of the Mijako, with a polite bow, welcomed us to his hostelry. After writing our names on the register, American fashion, we were directed to our rooms by a dainty little maid, dressed in a bright colored kimona, who toddled along in front of us. We were up bright and early next morning. After a short consultation with Mr. Hamaguchi, the manager, our itinerary for the day was arranged. The four "boys" were on deck with their rikishas, that brought us from the railroad station, their faces beaming with smiles. One of them, who could talk a little English, was appointed leader, and with a bow received his instructions. By the way, all male servants are called "boy" in the Orient, whether their age be eight or seventy, but as it happened, ours were young, sturdy fellows. As we were about to depart, the maid presented us each with a new wooden box, about the size of a brick, which contained our tiffin (lunch)—a delicious one it was, as we proved afterwards.

The first number on the program was to shoot the Hodzu-Gawa rapids, for it is an experience which every visitor to Kyoto desires to go through. After a thirty minutes ride we arrived at the Nijo station, from where we take the train to Kameoka, which requires about one hour. During the latter part of the time we travel just above the river. With a slight tension we form an idea of what to expect on the down trip. The railroad from Saga to Kameoka passes through eight long tunnels. The construction of these called for considerable engineering skill. From Kameoka station to the boat house, is about fifteen minutes walk. As the river was high on account of a heavy rain, we had no difficulty in hiring a boat. The ladies in the different parties were warned by the

guides not to take the trip, as it would be attended with more danger than pleasure, but to return the next day when the water would be subsided. The boats are large, broad in the beam, and have flat bottoms. The passengers are accommodated with chairs, and occupy the middle part. The crew generally number four men, with long poles which they were expert in handling, and they steered the frail craft between the rocks. Seated on our chairs with bamboo matting wrapped around us for protection from the wet, we were ready to start.

"Can you swim?" I asked of the Rev. Stocking. -

He replied with a grim smile, "I do not care for a baa-th just now. It would be very inconvenient."

For the first five or ten minutes the boat is paddled along the slowly moving stream, and there is nothing absorbing even in the scenery, but then the fun begins. Talk about shooting the chutes, riding around a ferris wheel, or being bumped on a scenic railway, they are no comparisons—that is, if you want real thrilling sport. A miniature Niagara Falls is just ahead. Rocks with churning water all around seem to stand out right across the river. The boat gives a sudden jump as it approaches, our chairs collapse; myself and companions lay in a huddled mass in the bottom of the boat. Before we had time to realize what is happening, it is swirling along, escaping destruction by a couple of inches here and perhaps only by one inch there, with the bottom bending up as it grates over a rock; a flying leap through space, which seemed a mile to us. We drop with a splash—splash—splash, in the seething waters below. A few moments later we are gently gliding in the running stream beyond, all happening within three hundred yards. We sat up, rubbed the water out of our eyes, and there standing in the same places as though they were glued there, were our boatmen, grinning at our ludicrous position. The parson looked scared, while some of the others wished they were on *terra firma*.

We glided along gently for a mile or so, and were just considering whether to take our seats again, when the man at the front sounded a note of warning, "Look—bad—bad." Once more the rocks loomed up again in the distance, which to us looked as big as mountains, and we imagined we could hear the awful roar of the water as it fiercely rolled over them. We ground our teeth

together, looked mournfully at each other, shut our eyes, waited for what was to come. It was the same experience over again, only more severe, for this time we were soaked by the water that flowed into the boat. Three or four times this happened, and in a lesser degree many more. The rugged mountains on either side are thickly wooded with pine and cryptomeria trees, for Arashiyama is renowned throughout the empire for its wealth of flowers and cherry blossoms at that season, also for its natural grandeur throughout the whole year. The excitement of shooting the rapids being over, we once more took our seats, enjoying the delightful scenery as we floated down the stream to Saga, where our boys with their rikishas had come to meet us.

A run around in the sun soon dried our clothing. Our dainty tiffin quickly vanished with the keen appetite that the trip developed. After watching the natives carry the boats over to the train to be hauled back above the rapids, we are ready for the return trip. The ride home is through a beautiful country; now we are in a bamboo grove, a few minutes later passing through a fragrant tea garden, just at the right time to pick some of the tender buds that are sprouting from the tops of the bushes. Next we go through some rice fields that are laid off in squares like a checker board; for a fence, only a ridge of dirt is used to denote the boundary lines between each tiny farm.

The next stop is at the Buddhist Temple of Hongwan-ji, one of the largest and most imposing in Kyoto. The large trees in the court yard surrounding the temple with their out-spreading branches, many of which would reach one hundred yards, were braced up by strong props set on solid masonry. We were informed that they were planted about the year 1471. After removing our shoes, we were allowed to enter. In making a tour of inspection, visitors are first led into the apartments, and shown what is reputed to be one of the finest collections of decorative art in the city. The names of the different chambers are taken from the subjects pictorially represented, such as stork, chrysanthemums, wild geese, etc., all superbly executed on dull-gold background, which gives a particularly rich effect. The first rooms, decorated with sparrows and bamboos, is where we registered. When I wrote, Salt Lake City, U. S. A., the parson said:



“Why bless me, if that isn’t where the ‘Mormons’ live!”

Further on we come to a wooden door with a large, beautiful painting of three monkeys on one side. One had its hand pressed over each ear; a second, over the eyes; the third, so as to seal the lips. The explanation was—“Hear no evil”—“See no evil”—“Speak no evil.”

Next was the chrysanthemum room, with fans painted on the ceiling. There was another wooden door decorated with muskrats; on the reverse side, with horses; and yet another door with a cat looking in eight different directions. Close by is the Shiro-jo-in, in suite; the third, or lower room of which is ornamented with peacocks both on the screens and ramma. Chinese subjects are depicted in the other two rooms; while at the back of the raised part shows one of the Chinese emperors giving audience to his subjects. Outside the Shiro-jo-in is the “No-dance” stage.

The painting in the small room beyond represents an ancient hunt, and quite near the door, showing the bloody deed which caused Kurodani to renounce the world and retire to the Kumagai monastery. Then comes the stork room, the largest and most gorgeous of all, containing two hundred and fifty mats. At the rear of the higher portion, are magnificent Chinese pictures. The storks, after which the room is called, are painted on the side screens, while the ramma is carved with cranes. Returning to our starting point, by a different way, are many paintings on wood—a dragon, a white tiger—but all more or less defaced, and passed with a mere glance. Many of the floors when trodden upon give out a creaking sound, which (to Japanese ears) resembles the song of a nightingale. The main hall, erected about one hundred and fifty years ago, contains an image of Amida, several sacred tablets, and pictures of many celebrated priests.

The Daishi-do dates from 1645, and apart from its size and massive construction, is chiefly of interest owing to the sitting image of Kenshin-Daishi, carved by himself. This is especially revered, as after his death it is said to have been smeared over with the ashes from his cremated body. The Daish-do also contains portraits of all the dead abbots, the forefathers of Count Otani, the present lord abbot of the Hongwan-ji, the typical temple we were now visiting.



Our next stop was at the Higashi Hongwan-ji. This huge temple is larger than any other in Kyoto, and probably the largest in the empire; and covers an area of forty-five thousand square feet. The portion set apart for worshipers has five hundred and fifty mats, the great chancel extending from end to end accounts for the rest of the space. The decorations are massive, but no particular feature, with one exception, attracted our attention. This was an alcove draped with heavy curtains; as they were slightly withdrawn, we witnessed a sight that slightly savored of the Chamber of Horrors. There were twenty-five coils of rope, each ninety feet long, six inches in circumference, and made entirely from human hair. They were kept in the temple go-downs (sheds for building material) and at the time of construction were used to haul the timbers into position. Ordinary hemp rope would have served the purpose equally well, but sentiment enters very largely into the lives of Japanese. The women had no money, they had practically nothing but their hair, so they sacrificed that to show their sympathy for their religion.

The next place my companions desired to see was Te-ji, one of the most ancient temples in the old capital. Being somewhat tired, I sat on the front steps and awaited their return. My rikisha boy came up to me with a smile on his face that seemed to last for a minute, and said in plain English: "Plenty Buddha."

While waiting, I passed the time scribbling some notes in my diary, and was soon surrounded by at least forty children, who eagerly watched every movement.

Evening found us attending the famous "Cherry Blossom Dance." Foreigners, as a rule, enjoy it about the same as an average Japanese would one of Wagner's masterpieces. Still it is the thing to do, and I must confess we found it both novel and interesting. A few seats were arranged on the side of the stage for tourists. The native men and women sat on the floor. A sprightly little maid brought us, by way of refreshments, without being ordered, a small biscuit, and a dainty confection, which was followed by a tiny cup of tea.

The theatre was profusely decorated with flowers consisting of azaleas, wistaria, and cherry blossoms by the cart load. The striking of a gong was the signal for the curtain to roll up. Form-

ing a pretty tableau were thirty danseuses, ranging from fifteen to eighteen years of age. Dressed in their kimonas and obe, which represented every color of the rainbow, with fan in hand, their jet black hair adorned with jewels and being surrounded by flowers, they had a charming effect.

In addition, there was an orchestra which consisted of twenty older women, half on one side, the remainder on the opposite side of the stage. The instruments, drums, bells, and samisens, served to mark time, also incidentally to add another touch of orientalism.

The term "dance" is rather a misnomer, according to westerner's ideas, as it consists of a succession of marches; then of a sudden they form into a very pretty tableau. This was repeated time and time again. The effect was so graceful and charming that we viewed the performance with delight; also left, feeling that the most refined ladies could attend these dances without the slightest fear of seeing or hearing anything undesirable.

That night we retired to rest, looking at the bright side of life in old Kyoto—forgetting the darker shades, and reflecting:

"How sweet it is to dwell with thee,  
Land of the rising sun,  
Where beauty, age and mystery,  
Are combined in one."

Salt Lake City, Utah.

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### MENTAL EXERCISE.

Nothing else reacts so favorably upon the various functions of the body as strong and vigorous mental exercise. Nothing else will take the place of clear, forcible thinking. It is a perpetual tonic. The moment there is chaos in the mental kingdom there is anarchy in the physical kingdom. It is well known that great thinkers are longer-lived, as a rule, than indifferent thinkers.

Nothing will destroy itself quicker than an idle brain. If there is anybody in this world to be pitied, it is the one who thinks he has nothing to do, no motive to impel him out of himself, no ambition which will exercise his brain, or his ingenuity, and call out his resourcefulness, or exercise his energies.—*Success.*



BISHOP CHARLES W. NIBLEY.

Born February 5, 1849. Ordained and set apart as Presiding Bishop of the Church,  
December 11, 1907. (See page 238.)

## EDITOR'S TABLE.

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### LOYALTY TO HOME MANUFACTURE.

The eaders of the Church have from the first favored and encouraged home manufacture. They do so today. As early as 1852, Elder John Taylor, afterwards President of the Church, brought from England, the machinery for a beet sugar plant, which was manufactured in Liverpool at a cost of \$12,500. Elder A. O. Smoot was about that time made bishop of the Sugar ward, so named for the sugar works established there, and he raised beets for the manufacture of sugar on the Church farm, afterwards President Young's Forest farm. Subsequently, when he was called to Provo, he and others built the Provo Woolen Mills, which for many years achieved a splendid success. There was the Wasatch Woolen Mills on Parley's Creek, built by A. O. Smoot, James Sharp and R. T. Burton, which for years manufactured cloth, and which was established in early days. Randall, Pugsley and Neal built and operated the Ogden Woolen Mills, and conducted it for several years. A nail factory was built in Salt Lake, and later moved to Sugar ward. Many other early enterprises might be named whose establishment proved that by their works the pioneers were strong advocates of home industry.

It has always been a difficult task, however, to convert the people to the need of enthusiastically patronizing the products manufactured at home through the energy and thrift of public spirited men who were thus willing to invest their money. Even with Provo woolen goods made superior to imported cloth, the mills were compelled to seek their main patronage in the east and west. Only few Utah people were willing to wear home made clothing.

The sugar factory first built in Lehi, had a hard struggle to become established; and there were many people who preferred, and perhaps are to this day who prefer, sugar made in Hawaii or Cuba, and apparently for no other reason than that they are disloyal to anything made at home.

Then think of the struggle it has been to establish dairies, canning factories, and other industries, just because of the lack of enthusiasm in their support by the main body of the citizens. With the millions of dollars annually spent among the people by various manufacturing establishments in our midst, there is even now among some people dissatisfaction cropping to the surface, now and then, in the shape of complaints, and refusals of help under reasonable terms. This certainly is mostly, if not entirely, unjustified, and if persisted in may in the end prove financially suicidal, not only to those who adhere to such a course, but to the whole community. The moral is, purchase home-made goods, and encourage home institutions.

The Ogden and Wasatch woolen mills live only in memory. The Provo mills are silent, while we are today spending hundreds of thousands of dollars for having our own wool made into cloth and returned to us, with much inferior material mixed into it, to clothe ourselves and our families. And this while we have a first class factory lying idle at our doors. Is this a wise policy? The community may answer for itself.

If the people were willing today to support a home institution and wear home-made goods, these thousands might be saved to build up our own people and state. Capital is ready to start the mills we have, and with proper encouragement to build additional ones. With the assurance of loyal support from the public the work could begin at once. It would give employment to many laborers, and would be one more aid toward making the people of the inter-mountain west self-supporting and independent. There is no reason in the objection which doubtless some would make as they have done to all new enterprises: It will not pay. Capital is at our command; all that is asked of us is to do our part—purchase the clothing and wear it. It has been demonstrated that the home goods are just as good as any we may import from other quarters. When the sugar and canning factories were estab-



lised, the people were asked to grow beets and tomatoes. After much persuasion, they have learned to do so, and few would be willing to have this immense source of revenue withdrawn by the closing of the factories. If the people could be persuaded to be as loyal to home manufactured clothing, by wearing it, the same results would speedily follow, in that line. The capital is ready; are the people?

JOSEPH F. SMITH.

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### A WISH FOR THE NEW YEAR.

“Blessed are they which do hunger and thirst.”—*Fourth Beatitude.*

I was a poor shepherd, and dwelt in a little valley of the mountains. In the deep snows of winter I scoured the steep places for my scattered sheep. The cold, sharp winds penetrated to the bones and made me shiver. To bring back a lost creature, my faithful horse, facing the storms all day long, carried me shivering through the glens and over the hills and ravines. I needed fuel, and so penetrated the canyons with team and sled, returning laden with logs for the crude fire-place of my cruder cabin. The toil of the day made sweet my rest for the night. The work of the day sharpened my appetite, so that my coarse fare of bread and bacon was sweet to my taste. I was hungry and thirsty, and ate bread and drank water with relish. I ate and drank and was filled, because I was hungry and thirsty. I was hungry and thirsty because I worked.

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I dwelt in the city and had plenty. My servants groomed fine horses, and in easy carriages over smooth roads, they carried me to banquet halls and to temples of amusement. There were none to care for but myself, for how should I work for others when so many others vied to relieve me from toil! It was anxiety! enough for me to devise methods to relieve the sameness and monotony of my own existence, and to provide new and tempting devices for my own pleasure and appetite. They took me to a beautiful clubhouse for my meals. Here were decorated dining halls, marble walls, rich curtains of damask, stately mirrors, inlaid floors, tables spread with fine linen, and waiters in uniforms of

spotless white. For the feast they offered, amid rich melodies of orchestral music, tender roasts of numberless varieties, relishes, fruits, rare wines, and all the luxuries that earth produces. But in the midst of it all, I was weary and dissatisfied. My appetite was surfeited and pampered. I was neither hungry nor thirsty, and could neither eat nor drink. I was not filled, because only the hungry and thirsty can eat and drink, and only the worker hungers and thirsts.

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And can we acquire a keen appetite for spiritual food and drink in any other way than for physical? Verily, no. For spiritual appetite we must also toil. Exercise, labor, persistent effort are also essentials for the enjoyment of spiritual feasts. We cannot partake with relish of the rich bounties spread before us by the Spirit of the Father and by the gospel of Jesus Christ, without being spiritually hungry and thirsty. Help us, then, O God of our fathers, and Ruler of our nation and people, to toil steadfastly in thy cause during the New Year, that so we may hunger and thirst after righteousness, and be filled. Help us to let our light so shine before men, that they may see our good works, and so glorify our Father which is in heaven.

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#### MESSAGES FROM THE MISSIONS.

Elder E. O. Olsen, writing December 12, 1907, from Milwaukee, Wis., says: "Our Mutual is flourishing; everyone concerned is very much interested in the subjects outlined in the Manual, and great good is being accomplished. A number of those who are connected with the association are not members of the Church, but they are enthusiastic in the work."

From *Skandinaviens Stjerne*, of Nov. 1, 1907, organ of the Scandinavian mission, we learn that Elder Soren Rasmussen has been chosen president of that mission to succeed Elder J. M. Christensen who has held the position some two years and a half. Elder Rasmussen's greeting and Elder Christensen's farewell appear in that number of the mission organ.

Elder G. E. Cahoon, of St. Louis, Missouri, writes under date of November 22. "We have a Mutual association organized at this place, and are taking up the same course of study as the other associations of the Church, 'Spiritual Growth.'" We also have a Sunday School, with theological and intermediate

departments doing well and attended by faithful, energetic workers. Our Sunday services are quite well attended, and the work of the Lord is growing gradually in this place."

Elder L. B. Redd writes from Toluca, Mex., Nov. 16, 1907: "The work of the Lord is progressing here in Mexico, therefore I feel that the number of elders, at present, are too few, (eight in number), to successfully work the vast field that has been opened up. There have been 49 baptisms in this mission since Jan. 1, 1906, and several others have applied for baptism. We are distributing a number of Books of Mormon among the Lamanites. I send you a kodak picture of the great tunnel and drainage canal, draining Mexico City. The tunnel is three miles long. The canal was commenced by Hernan Cortes and finished by Porfirio Diaz. It

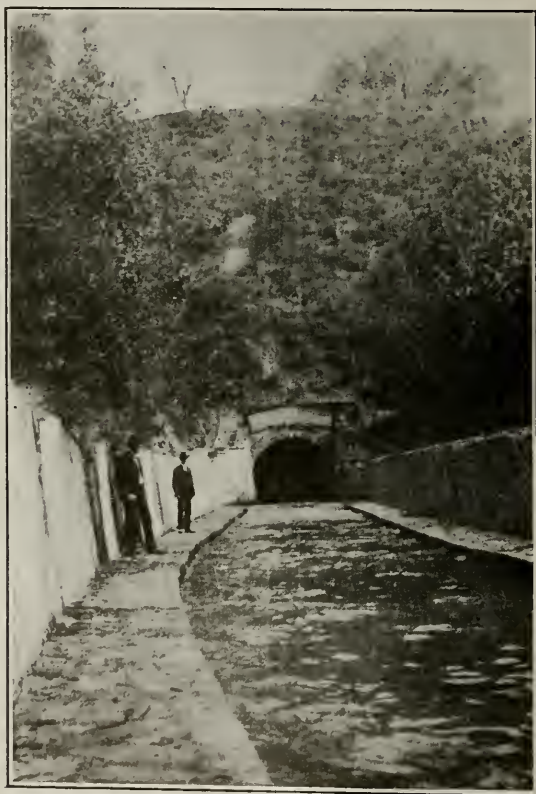


Photo by L. B. Redd.

MOUTH OF GREAT TUNNEL AND DRAINAGE CANAL, MEXICO CITY.  
ELDERS M. B. NAEGLE AND N. C. TENNEY, ON THE BANK

took some three hundred years to finish it, owing to the many wars. The earth was carried out in baskets. The canal is 100x60 feet, cost many millions of dollars, and thousands of human lives. It is over forty miles long."

Elder George C. Matthews writes from Mepple, Holland, November 9, 1907, saying: "On November 3, a special meeting was hold here, the first ever held in this place by the Latter-day Saints. The large hall, "Het Wapen van Mepple," was inadequate to accommodate the people who came out to hear, and many were turned away. President John K. Meibos, of the Groningen conference, of which this place is a branch, presided. Elder B. Tiemersma spoke on the first principles of the gospel. Elder William J. De Bry, assistant editor of *De Ster*, answered an article in a local paper written by the minister of the Dutch Reformed church. President Meibos bore strong testimony to the divinity of the gospel and the latter-day work. Elder Charles H. Spencer presided at the organ." At the close of the meeting we sold nearly two hundred books, and received the addresses of a number of investigators. Elder Leonard C. Healy is my companion, and we are beginning already to see the fruits of our labors. We hope to be able to find a larger hall and hold another meeting in the near future. Our branch consists of only two Saints, but we expect to baptize two more this month. The work has only been opened here for the past four months. We meet a good deal of opposition, which is the means of arousing the curiosity of the people, so that they investigate our message. The weather is ideal and the elders are all enjoying the best of health."

President Ralph A. Badger, of the South African mission, writes from Woodstock, Cape Colony, October 29, 1907: "The South African mission is not an old mission, although there were elders here in the '50s and '60s; but they were compelled to leave because of persecution, and it was not until July 25, 1903, that the elders of the Church of Jesus Christ of Latter-day Saints arrived in South Africa. Since then we have had a rapid growth. With the little beginning of four elders in 1903, as a working force, and a membership of one faithful brother, who had lived through the interregnum, the mission has now grown to eleven missionaries who are working zealously for the advancement of the cause of the Lord, and a baptized following recorded upon our books of about sixty members. Here at headquarters we have a splendid little branch. Our hall meetings are well attended; in fact, of late our attendance has been greater than our seating capacity. Last Sunday we had an attendance of 61. And we rejoice exceedingly to see that they are interested in the gospel and are studying the same with earnestness. Besides our regular services Sunday and Wednesday evening, we have our regular fast meeting on the first Sunday of the month, and a splendid little Sunday school every Sunday morning. As at home, our Sunday school starts at 10 o'clock, while it is a little early for people to get their children off Sunday mornings, we are having in attendance from 35 to 45. The missionaries throughout South Africa all report good progress, and are themselves in the best of health and spirits. I have before me letters from two missionaries, one laboring six hundred and the other about nine hundred miles from here. One says: 'the sick have



been, and are now being, healed, and the Lord is blessing us abundantly.' The other says: 'We have more investigators than we can conveniently call on.' So you see the blessings of the Lord are being poured out upon South Africa, and many are being brought to a knowledge of the truth. Nine-tenths of the people with whom we come in contact know nothing of 'Mormonism.' Our work is, therefore, to a large extent introductory, and is a little slow, but the Lord is greatly blessing the missionaries in this part of his vineyard, and they are thankful for the privilege of laboring in this part of the world."

The following is a characteristic selection from a letter by Elder Wm. S. Musser who is at present laboring in the German mission. The letter is addressed to his parents, in Salt Lake City, under date of Berlin, Oct. 19, 1907: 'My health continues good and my spirits are bright and full of sunshine. A friend asked me this morning how it was I was always so happy, and I told her I could not be otherwise. My friends all love me, the world is full of sunshine, God has blest me with health, strength and joy. Who would not be happy? Today the weather is wonderful! How good our Heavenly Father is to us! What a beautiful time we have on earth in which to live. Talk about there not being a God, why I see him every day, and partake of his untold blessings every hour. How wise and good and loving he is! All nature is his revelation to me, and I have but to look around me, and my whole soul sings for joy and in praise for the many wonderful beauties with which God has blest his children. How few of us are truly thankful, but God continues to bless all alike, and some day we will all see just where we stand. This morning, with the papers, my monthly feast of good things came, this is the IMPROVEMENT ERA, which all the missionaries receive free. The ERA is always full of good things and I have learned to love it, for the gospel is more true to me through reading its pages. The truths of the gospel are always so beautifully and so clearly expressed in the wonderful poems and inspirations which lead one to thinking of the joys and pleasures of a higher life,—the life with God alone. It makes a fellow always feel mighty happy to be a 'Mormon' Boy. Do you remember how I used to sing 'I am a 'Mormon' Boy?' When I think of what Father in Heaven has given me, how good and grand are his ways, my whole soul thrills with joy and thanksgiving; but when, again, I remember what a little know-nothing I am, how weak and how apt to forget the Father and his ways, my heart grows sad, and my soul is filled with sorrow. He forgives us, O how often, and leads us on to brighter worlds, to newer domains, where love is everywhere. I have just finished reading part of the *Manual*, and am struck with the beauty of the sentiment which is found on the title leaf: 'Create in me a clean heart, O God; and renew a right spirit within me, cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee.' It is a prayer of David, after he had so wronged the Lord, and had humbled himself in a spirit of sincere, deep repentance. What a wonderful prayer! Isn't it? \* \* \* \* I had a card from Brother Elias, he is feeling fine, and is enjoying his missionary labors."



## SEVENTY'S COUNCIL TABLE.

BY B. H. ROBERTS, MEMBER OF THE FIRST COUNCIL.

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**Bequests to Quorums.**—By letter from the forty-eighth quorum located at Manti, Utah, the First Council is informed that David Olsen and Hyrum Brown of Manti endowed that quorum with the sum of \$1,000 and \$500 respectively, as “a nucleus for a permanent Missionary fund.” That is an item of good news; and the brethren making the bequest are to be congratulated upon the example they have set in Israel. It is the first bequest of the kind we believe, in the Church; but sincerely hope it will not be the last; nay, we have the hope and belief that many will follow the very worthy example set by Brothers Olsen and Brown. What more worthy cause can appeal to the generously disposed possessor of means than this of extending a knowledge of the gospel of Jesus Christ? It often happens in the experience of the First Council that in seeking missionaries among our quorums that men are found who possess every quality necessary to efficient ministers of the gospel, but are unavailable because they are not in financial circumstances to meet the expense of sustaining themselves and their families while engaged in the work of the foreign ministry. What an advantage it would be, how helpful, if under such circumstance the quorum to which such a brother belonged could come to his assistance by supplying so much as he lacked of means to go upon a mission? Then what might come of it! How many souls might be brought to a knowledge of the truth and saved! No one knows, of course; there might be many, there might be but few; perhaps but one. Even if there were none visibly affected by the elder’s ministry—though such a thing is well nigh inconceivable—still the Church would be aided in discharging her solemn obligation to the world in making proclamation of the truth deposited with her, and that is much, very much, and worthy of all acceptance when more may not be accomplished. But what if one soul should be brought to a knowledge of the truth, what joy those would have who had in any way contributed to that result! And then how much it means for even one soul to be converted! He may in turn convert others, who knows? Perhaps he will become the founder of a family in Israel, and beget a race of men to whom the gospel of Jesus Christ will be congenial and who will stand for righteousness and serve God. Then think of the possibilities that may grow out of such a conversion by reason of the work the one converted might do in the temples of God for the salvation of his ancestors. The effects of his conversion would be extended backward as well as projected forward, and there is no means by which the value of one conversion may be determined—it may mean that a

nation was born unto the Lord on that day when a soul was converted to the truth

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We are glad to note that it is the intention of the forty-eighth quorum to invest the bequests of Brothers Olsen and Brown and use only the interest of their "Missionary Fund." Also that they hope to increase the fund by other bequests and by other means. May all their anticipations of success be realized. And meantime, we call the attention of other quorums to this circumstance, and urge upon them the desirability of every quorum having some such permanent fund out of which to help their members perform missions. There is no better philanthropic cause than this; and the attention of well-to-do members of our quorums should be called to that fact, and they given an opportunity to found by their liberality a permanent quorum fund to aid in the noble work of saving souls. Just now many aged men will be leaving the quorums of the Seventy for the High Priests quorums; some of them perhaps have never done any missionary service at all, circumstances of various kinds having prevented them. Do they want to leave the quorums of the foreign ministry without having identified themselves in some substantial way with that ministry? Brethren, think of it. Would not such men as are able, upon leaving the quorum, desire to give into a permanent missionary fund a hundred, five hundred, a thousand or five thousand dollars? And if such a fund was once established, might not each member retiring from the quorum be glad to give one dollar, or five, or ten, or fifty, according to his circumstances? Brethren, the matter is before you. Read these paragraphs to your quorums—every one, give everybody an opportunity to help in this great work of the foreign ministry of the Church. God bless Brothers Olsen and Brown, and all others who shall follow their most worthy example.

**Inter-Quorum Visits.**—We suggest for the purpose of developing the best methods of conducting class exercises, a system of inter-quorum visits by appointment. That is to say, taking the quorums within a convenient radius of a given quorum, members could be officially appointed to visit such quorums for the purpose of observing the methods employed in conducting class exercises, and quorum executive business meetings. Where this suggestion is adopted the visiting Seventy or Seventies, should be given a letter of appointment by the council of his quorum to the quorum visited, that he may be courteously noticed and welcomed. The principal business of such visitors should be to note methods of work and of procedure for the benefit of his own quorum, though an opportunity might be granted to explain the methods of their quorum. But the main object of the visit should be for observation. The Sunday following, the visitors should be given opportunity to report what they had observed that would be of advantage to their own quorum to adopt. By this means there will gradually be developed the best methods of doing things. That is what Seventies are seeking. Remember, to be a Seventy means mental activity, intellectual development, the attainment of spiritual power; and that, not only as individuals but also in our quorum capacity.

Presidents of Seventies not to be taken for Bishops' Counselors.—

It should be understood that it is the policy in the Church not to take presidents of Seventies for Bishop's counselors, where it can possibly be avoided. Bishop-material, it is conceded, is extremely limited; and the First Council, recognizing that fact, have no objection to offer when a man among their presidents is found possessing the qualities necessary to a Bishop is wanted. We say that it is all-right, and yield gracefully: but with Bishop's counselors it is different. Material suitable to that office is more abundant, and our councils should not be disrupted to supply it, where it can possibly be avoided; and never only with the consent of the First Council. Such is the decision of the First Presidency of the Church, and our presidents should take note of it. It is desirable that the councils of the quorums should be as little disturbed as possible.

**Question from One of the Quorums.**—"Did Aaron hold the Melchizedek Priesthood?" The above question is answered in the affirmative; for the reason that all priesthood is, from the nature of it, (delegated authority from God to man) one, a unity; and hence Melchizedek. Aaron held a priesthood previous to the designation of what we now know as the "Aaronic Priesthood," so that priesthood previously held by him, must have been Melchizedek Priesthood. The Prophet Joseph said, "Although there are two priesthoods, yet the Melchizedek Priesthood comprehends the Aaronic and is the grand head. (*History of the Church*, Vol. IV, p. 207.) Again he said: "In viewing the Church as a whole, we may strictly denominate it (*i. e.* the priesthood) one priesthood." (*History of the Church*, Vol. II, p. 478).

I would also answer the question in the affirmative for the following reason: No man, the revelations of God inform us, can see the face of God and live, without holding this higher, or Melchizedek Priesthood. (Doc. and Cov., 84: 19-22.) Aaron, before being assigned to the duties of the "Aaronic Priesthood," (Exodus xxiv; compare verses 1 and 11) saw God, and all this happened, as I say, before the "Aaronic Priesthood" was given, an account of the giving of which priesthood is to be found in Exodus, chap. 28: 1, 2, *et seq.* The late President John Taylor gives the following treatise upon this subject with a collection of very valuable references cited to support every step of the investigation he makes:

"We further find that Aaron was permitted to go up to Mount Sinai." "And the Lord said unto him (Moses), Away, get thee down, and thou shalt come up, thou and Aaron with thee: but let not the priests and the people break through to come up unto the Lord, lest he break forth upon them." (Ex. xix: 24.) It may be here asked, Who were these priests? for the Aaronic Priesthood, as we know it, was not then introduced. But Moses was his leader, and it was he who obtained the word of the Lord, and it was he with whom the Lord conversed. For we find, "And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel. \* \* \* And the Lord came down upon Mount Sinai, on the top of the mount: and the Lord called Moses up to the top of the mount; and Moses went up. And the Lord said unto Moses, Go down, charge the people, lest they break through unto the Lord to gaze, and many of them perish." (Ex. xix: 3, 20, 21.) Moses always took the lead; "And he said unto Moses, Come up unto the Lord, thou, and Aaron, Nadab and Abihu, and seventy of the elders of Israel; and worship ye afar off. And Moses alone shall come near the Lord; but they shall not come nigh; neither shall the people go up with him." (Ex. xxiv: 1, 2.)

They saw God and did eat and drink: "And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink." (Verse 11.) And afterwards Moses was with the Lord forty days. "And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the Mount forty days and forty nights." (Verse 18). By what power did Aaron see God? May we not suppose it was by the power of the Melchizedek priesthood? For without that no man can see the face of God and live. It, the Melchizedek, holds the keys of the mystery of the kingdom, even the key of the knowledge of God. (Doc. and Cov. sec. 84, p. 290). Moses had these keys; but Aaron also saw God, as well as the seventy elders of Israel; and the people saw his glory and heard his voice. (Ex. xx: 22; Deut. iv. 36.)

It would seem that Aaron and the seventy elders of Israel then had the Melchizedekr piesthood, and the Aaronic was about being combined with it, as we have them now. Moses held the keys of the Melchizedek priesthood, and presided over the whole. Aaron was then in possession of the Melchizedek priesthood; but another or lesser priesthood was about to be conferred upon him, which was done soon after. We quote, "And take thou unto thee Aaron, thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab, and Abihu, Eleazar and Ithamar, Aaron's sons. And thou shalt make holy garments for Aaron, thy brother, for glory and for beauty." (Ex. xxviii: 1, 2.)

Does it not seem probable that Aaron, when he received this lesser priesthood, was in the same position (as to priesthood) that our presiding bishop is, holding Melchizedek and lesser priesthoods, but presiding over the latter, and Moses presiding over all the Melchizedek as well as the Aaronic or Levitical, the latter being an appendage to the former?"—*Items on Priesthood*, pp. 4, 5.

I think some confusion exists among us in relation to the priesthood by reason of the unfortunate terminology used. We generally say there are two Priesthoods, Melchizedek and Aaronic, or else say that it is divided under two heads, Melchizedek and Aaronic, all of which is somewhat incompatible with the idea of unity of the priesthood, its oneness. The happier and more exact terminology would be to say that the priesthood is one, but its powers are grouped under two heads, spiritual and temporal. Not that the spiritual is wholly absent from the Aaronic Priesthood, or that the Melchizedek Priesthood has no authority in temporal affairs, but because in the one the temporal predominates, and in the other the spiritual predominates. It would be well to inculcate in the mind the idea that the power God gives to man, the Priesthood, is one, is a unit, but for convenience its powers are grouped as above described. All the offices are appendages to the priesthood, and range in graduation, one above the other for effectiveness of administration.

**Temporary Rolls.**—The attention of the First Council is called to the fact that in some cases members of Seventies quorums are in attendance upon Church Academies and Universities; and some are temporarily absent from their quorum districts at work. In all such cases we suggest that quorums within reach of such members open a temporary roll for them, invite their attendance and give them every advantage in class exercises, granted to regular members. We also suggest that members so situated, seek entrance to quorums most convenient to their temporary location, and thus avail themselves of such advantages as our suggestion would give. The attendance of such temporary members could be reported to the quorum to which said member belonged, and accounted to the average attendance of members of that quorum.



## MUTUAL WORK.

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### CONFERENCE DATES.

The attention of stake superintendents is called to the resolution adopted at the last annual conference, providing that the dates for the annual stake conferences of the M. I. A. shall be fixed by the officers of the Young Men's and Young Ladies' associations of the respective stakes, and that the dates so set be sent to the General Boards. The time has arrived when annual conferences should be held, and where no provision has yet been made by the officers of the conjoint associations, this matter should be attended to at once, and the General Boards notified of the dates. The programs and general conducting of these annual conferences should be provided for by the stake boards, whose original ingenuity should be exercised in devising plans for profitable and instructive gatherings, both for the young people and others who are not members of the associations, by which the former may be given practice and the latter may be made familiar with the value and importance of our work. †

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### M. I. A. MEETINGS AND THEATRICAL SHOWS.

It has come to the attention of the General Board that in some of the stakes of Zion, and particularly in certain wards of such stakes, the regular evening devoted to the M. I. A. meetings is frequently interfered with by traveling shows. In one ward reported, where the ward meeting house is also the amusement hall, it is no uncommon thing to adjourn the Improvement Association meeting for the benefit of theatrical exhibitions. The excuse given is that the money received for rent of the hall is necessary to keep up ward expenses. We think this is a very poor excuse. Certainly the ward organizations should come first, when it is the question between the appearance of a transient show company, or even a local show company, and a religious meeting. But where the officers of the associations are thus situated, of course, they must do the best they can to keep the association together, where meetings have thus been postponed or held ahead of time for the benefit of shows.



Probably only a very few of the wards are situated so that the meeting house and the amusement hall are in one building.

But there are wards, however, where there are numerous meeting places, and yet, where it is customary to adjourn the association whenever there is an entertainment on the evening devoted to M. I. A. work. The excuse in such cases is that the people will not attend a Mutual when there is a show in town. In such cases the association members and the people generally might be informed that as a rule meetings will be held promptly, and will be adjourned, say at 8:45 p.m, thus giving time for those who desire to attend the show on the same evening. Arrangements may, perhaps, be made with the show people to postpone the opening of their entertainment from ten to fifteen minutes, so that there will be no clash between the meeting and the entertainment. In no case, however, should the meeting be abandoned. Cases have come to the notice of the General Board where the play-house is owned by leading members of the Church, and who by virtue of their position, use their influence to adjourn the association whenever a traveling show happens to appear, on the evening devoted to Mutual Improvement work. This is done to increase the custom of the hall, and is a very pernicious practice that should be entirely abandoned. Again, the young men should learn to be loyal to their organization, and should attend to their meetings promptly on the night appointed. If they desire to attend entertainments, they should determine to go on other nights in the week. Where an association is adjourned for say two weeks, as was the case in one of the wards recently, in a stake referred to, it breaks into the work so seriously that it requires the rest of the season to make up for what has been lost, and to revive the attendance. Stake superintendents should look into the subject where conditions of this kind are found, and endeavor to have no interference with their regularly appointed evening meetings.

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## FOR SUPERINTENDENTS OF STAKES TO CONSIDER.

It will be well to consider the following questions, and require the presidents of the wards to give you a report upon them or similar ones at your annual conferences:

Is your enrollment what it should be?

If not, what are you doing to make it so?

What is your average attendance, and what per cent of that attendance are you interesting to the extent of active work?

What number who ought to be enrolled are not enrolled in your association?

What missionary work are you doing?

What is the preparation and class work of your members?

Have you a chorister?

Is your association fully organized?

What missionary work is being done by your associates?

Have you tried getting your five per cent ERA subscriptions?

Is the General Fund receiving attention?

Is there harmony and fellowship among the officers of your association with the ward and stake authorities?

Please remember that as stake superintendents you cannot do full justice to the cause without regular weekly or monthly officers' meetings. The secret of your success will be in persistent, united work. This must be outlined and be made clear to the officers of your board in these meetings. *Plan your work, and work your plan.* This also applies with like force to ward officers. You should see that they are either planning their work or working your plans.

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### RESULTS OF CONVERSION AND WORK.

Elders W. W. Rawson, O. A. Snow and R. Ray Nixon, Ward Y. M. M. I. A. presidency of Idaho Falls, Bingham stake, write under date of December 7: "We have some seventy families in our ward, and by a small effort have secured as many subscriptions as we have families. This is about 13 per cent of the total ward population. We are not through yet, for we are converted to the fact that the ERA has the proper food for the spiritual growth of our young



W. W. RAWSON.



O. A. SNOW.



R. RAY NIXON.

men. Therefore, we are anxious that they should peruse the messages contained in its pages. 'We were converted to the belief that the ERA is necessary for our mutual improvement, and with this thought in mind 'we worked' and 'kept everlastingly at it,' with the result stated. We are having good success in our manual work, with the help of the Lord.' At the ERA's request, portraits of these officers are given.

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### NUMBERS OF VOLUME 10 WANTED.

We are out of numbers two, three and four of the Improvement ERA of Volume 10, and request missionaries and others who may have them to return

them to this office, and we will exchange them for other numbers, or pay the regular price for them.

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### M. I. A. FUND.

Every member of the Y. M. M. I. A. is expected to contribute 25 cents annually to the General Improvement Fund. Payment is made during the second week in December; but, for those who did not pay at that time, the second week in February is fixed upon in which to make payment. Envelopes for these collections have been mailed to the stake officers. A stake aid should be appointed to look after the distribution of the envelopes and the collections. A like agent or officer should be appointed in each ward who should credit all payments to this fund in the roll and record book, and send the names of all who pay, in December and in February, with the money, to the stake superintendent or his agent. The stake superintendent or treasurer is requested to report promptly to the secretary of the General Board, remitting the amount collected in December as soon thereafter as possible. The amount collected in February should be sent to him, not later than March 1, 1908. Address: Alpha J. Higgs, General secretary, 214 Templeton Bldg. Salt Lake City, Utah.

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### THE OLD AND THE NEW YEAR.

*(For the Improvement Era.)*

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Aye, tenderly close his failing eyes!  
 As he hath lived, e'en so he dies.  
 His burden borne of joys and woes:  
 Let none disturb his last repose.  
 Well hath he served, lo, even now,  
 The death beads settle on his brow!  
 The end draws near, e'en as we tell  
 Farewell, Old Year, a last farewell.

"What, ho, within!" What voice of cheer  
 Thus falls upon the startled ear?  
 The son, say'st thou? Come to attend  
 Upon his aged sire's end?  
 This robust youth, with smiling face;  
 And come to fill his father's place?  
 Right well, then, do we greet thee here!  
 Welcome, thrice welcome, thou glad New Year!

LORENZO J. HADDOCK.

Salt Lake City, Utah.

## EVENTS AND COMMENTS.

BY EDWARD H. ANDERSON.

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**Railroad Accidents.**—In a bulletin issued by the Interstate Commerce Commission, it is shown that for the year ending June 30, 1907, there were not less than 410 passengers killed in train collisions and derailments on the railroads of the United States. The total of casualties to passengers, and employes while on duty was 81,286, or 5,000 persons killed and 76,286 injured, an increase of 775 killed and 9,577 injured as compared with the year ending June 30, 1906.

**The U. S. Navy.**—This country now stands second among the nations in naval strength. The report of the secretary of the Navy, however, shows that when France completes the ships now in process of construction, that country will reach the second place, and the United States will fall to the third. Secretary Metcalf further declares that to maintain our Navy in a state of efficiency and to replace obsolete ships by the newest type will require an appropriation of \$69,270 000 for the construction of four battleships, and for cruisers, torpedo boat destroyers, submarine boats, and minor craft.

**Census of Cuba.**—The registration or census of voters has recently been completed in Cuba which marks the first step toward the ending of American intervention in the island, and the re-establishment of the Cuban republic. A special commission has been formed to frame a new electoral law, and soon this new law will be promulgated. The date for the elections has not yet been definitely determined, and will doubtless depend upon the continuance of tranquil conditions in the country. It is expected, however, that municipal elections will be held in May or June, this year, and that by December the presidential election will be held, leading up to the inauguration of the president, perhaps in May, 1909.

**Postal Savings Banks.**—In many of the European countries postal savings banks are long established. Why not have them in this country? In his annual report Postmaster-General Meyer strongly advocates their establishment in the United States, paying interest on deposits at 2 per cent. He gives as his reason that these banks would furnish an absolutely safe place of deposit for vast sums of money which, as in the recent panic, might otherwise be hoarded and so be kept out of circulation to the great detriment of business. One other change recommended by him is the establishment of a parcel post sys-

tem, with delivery at low rates, on the rural routes. This question will doubtless soon be handled by Congress, and there are many who will oppose its establishment, on the ground that it would injure the small merchants and the express companies, and for other reasons.

**The Cruise of the Great Pacific Fleet.**—Sixteen battleships—*Connecticut*, *Kansas*, *Vermont*, *Louisiana*, first division, first squadron; *Georgia*, *New Jersey*, *Rhode Island*, *Virginia*, second division, first squadron; *Minnesota*, *Ohio*, *Missouri*, *Maine*, third division, second squadron; *Alabama*, *Illinois*, *Kearsarge*, *Kentucky*, fourth division, second squadron, passed out from Hampton Roads, through the Virginia capes, early on the morning of December 16, followed by the auxiliary division of two supply ships—*Glacier*, *Calgoa*—*Panther*, a repair ship, and *Yankton*, a tender; also the torpedo boat flotilla of six, as follows: *Whipple*, *Hopkins*, *Hull*, *Stewart*, *Truxton* and *Lawrence*. The spectacle was transcendently impressive, as this line of battleships—this line of floating fortresses, commanded by Rear Admiral Robley D. Evans, four miles long, led by President Roosevelt, on the *Mayflower*, bayed in thunder tones a long good bye, and steamed out into the sea. Here was the finest display of cruising battleships ever beheld in this or any other country, embarked on a cruise unparalleled in history. As President Roosevelt extended his hand to Admiral Evans, to say good-bye, he said, ‘Admiral Evans, I want to say, that I am very proud of this fleet, but as far as that is concerned, I believe everybody is. In saying good-bye, I also wish you a God-speed.’ Then each captain was given a ‘God bless you and God-speed’ from the commander-in-chief. On the quarter deck of the *Connecticut* stood Rear Admiral Evans, grizzled, crippled, almost past the age of fighting, his face marked with strange furrows, his eyes turned to the southern horizon. He was on a ship that with its followers will roll, and plunge, and climb over and around fourteen thousand miles of sea, for the purpose of war practice. Here is a deep-sea harvest, the garnering of which no man can foretell.

There are 15,000 men in the crews; the distance to be traveled is 13,772 miles; and the duration of the fleet’s voyage is expected to be 135 days. The first stop will be December 28, at Trinidad, 1,850 miles: from there to Rio de Janeiro is 3,100 miles, to be reached January 11, 1903; to Punta Arenas, Strait of Magellan, 2,228 miles, January 31; to Callao, 2,666, February 18; Magdalena Bay, Lower Cal., 3,105 miles, March 14; and thence to San Francisco probably early in May. The flotilla will stop at other ports. Target practice will be held in Magdalena Bay. On the 18th, a wireless telegram from Admiral Evans announced that the fleet would cruise around the world.

**The Liquor Question.**—A temperance wave or, more rightly, a check to the liquor traffic, appears to be sweeping over the United States. There are now only six states and two territories; namely, Montana, Idaho, Wyoming, Nevada, Utah and Colorado, and Arizona and New Mexico, where the licensed saloon today has undisputed territory; and in Idaho the Sunday closing law, enacted in 1906, has already entered the wedge to prohibition. The strong sentiment among the Latter-day Saints who, strange to say, occupy much of the ground where the





upon the system, which teaching is a part of the public school curriculum in the states of the Union are the means of the impending revolution. The fact that it is becoming increasingly difficult, and almost impossible, for a drinking man to find employment, and the further fact that practical prohibition is a financial blessing, are verities brought home to all who study the matter. We are told that in Maine, under prohibition, the population increased only 20 per cent in 37 years, yet the valuation per capita increased, in that time, 252; again, nearly all the leading corporations of the land refuse work to the tippler and the cigarette smoker. The growth of prohibition is not carried on at present by spectacular crusades, sensational outbursts of misguided zeal, but rather by a steady growth of popular sentiment against the saloon, which appears to be as resistless as the rising of the ocean tide. As this sentiment is approaching the Rocky Mountain States from both the East and the West, it is a foregone conclusion that the suppression of the liquor traffic in them will also be very welcome; and further, that the Latter-day Saints will unitedly and enthusiastically join in bringing about its complete extermination. Saloon keepers who, driven from the east, by the temperance movement, are now applying for licenses in the towns and settlements of Utah and Idaho, should be firmly discouraged by the temperance sentiment of the Latter-day Saints.

**Nobel Prizes.**—Sir William Crookes, editor of the *Chemical News*, born London, June 17, 1832, discoverer of thallium, the inventor of the radiometer, and quite recently the discoverer of a process for extracting nitric acid from the



SIR WILLIAM CROOKES  
MR. RUDYARD KIPLING.

atmosphere, which is expected to be of value for industrial and agricultural purposes, has been awarded the Nobel prize, in the department of chemistry. The prize this year for literary achievement is given to Rudyard Kipling, the distinguished English novelist and poet. These prizes are awarded annually, and have each a value of about \$40,000. Other prizes for achievements in physical science, physiology or medicine, and the promotion of peace, are given to different individuals each year under the provision of the will of Alfred Bernhard Nobel, the Swedish chemist and inventor of dynamite. It will be remembered that the first awards were made in 1901. The Swedish academies of science and literature decide who are the most deserving candidates for these prizes, except in the case of the Peace prize, which is left to the Norwegian Storting. The prize for the greatest discovery in physics was this year awarded to Professor Albert Abraham Michelson, of the University of Chicago, who was born December 19, 1852, in Germany, and graduated at the U. S. Naval Academy in 1873. His main field of research is light, and from his invention scientists have been able to ascertain the movements of the electrons inside the atom. In physiology and medicine the prize

goes to Charles Louis Alphonse Laveran, born Paris, 1845. He discovered the cause of malaria.

**King Oscar II.**—On December 8, the king of Sweden, Oscar II, who succeeded his brother, Charles XV, in 1872, died, at the castle in Stockholm. The crown prince Gustaf, the aged queen Sophia, and the ministers, were with him to the last. He was a grandson of Marshal Bernadotte, who arose from the ranks in



Photo by Florman, Stockholm.

KING OSCAR II, IN 1892.

Napoleon's army. Physically and mentally, he was a man of distinction, personal bravery and ability. He was six feet three inches in height. Affable and democratic in manner, he was accessible to the humblest of his subjects, and to foreign visitors, several Utah people having been granted interviews with him. His literary ability was marked, and he wrote many volumes of poetry and history, and was able to deliver orations in Latin and in many modern languages. He was just and impartial, and a lover of peace, and as such acted as arbiter in the Samoan question in 1902, and between Great Britain and the United States over the Venezuelan question in 1896. Born January 21, 1829, he was nearly 79 years old at his death. Of his four sons by his marriage with queen Sophia, June 6, 1857, the eldest son, Gustaf Adolph, duke of Varmland, now king, was born June 16, 1858, and married to Princess Victoria, daughter of the Grand Duke of Baden, September 20, 1881. He took the oath

of office some four hours after his father's death, assuming the title of Gustaf V, and the motto, "With the People for the Fatherland." He resembles his father in features and stature, and has several times acted as regent in the illness of his father. The secession of Norway in June, 1905, was doubtless a great blow to King Oscar, who had labored untiringly, and with great tact and ability, during his long and peaceful reign to unite and keep upon good terms the "brother peoples."

**The Ocean Travel Record.**—The turbine steamship, *Lusitania*, of the Cunard line, which made her maiden trip over the Atlantic, September 8-13, has made a new record, arriving in New York five days and fifty-four minutes after leaving Queenstown. The record had previously been five days, seven hours, and

twenty-three minutes held by the *Lucania* of the same line. On the second trip, October 7-11, she broke all records and made the time in four days, nineteen hours and fifty minutes. On this trip *Lusitania* made a day's run of 618 miles, and 23.99, the fastest speed per hour, breaking the previous record held by the German liner *Deutschland*, of 601 miles per day, and by *Kaiser Wilhelm II*, of 23.58 per hour. Now comes *Mauritania*, of the Cunard line also, November 22, with 624 miles for one day to her credit, but still behind the *Lusitania* on crossing the Atlantic. Says *Harper's Weekly*:

The driving power that sent the *Lusitania* across the Atlantic so swiftly and smoothly is a battery of turbine engines. The primary principle of this type of engine is that the steam is blown upon revolving blades as the wind blows upon the sails of a windmill. This sets up at once a continuous circular motion, instead of the to and fro motion of the old-style reciprocating engine. This continuous motion, it is claimed by the inventors, produces more power per pound of coal than the old reciprocating engine, and there is an entire absence of the vibration which has so long been the terror of squeamish travelers by sea.

**Presiding Bishopric Reorganized.**—After a long and faithful service as Presiding Bishop of the Church, extending from April 6, 1884, Bishop W. B. Preston, on account of failing health and the death of Bishop Robert T. Burton, has been honorably released from that position. He retires with the love and good will of all with whom he was associated, and with the consciousness of duty well done. The announcement of his retirement was made December 6, 1907; and on the 11th, the following official announcement of the reorganization of the Bishopric was made public:

*To the Officers and Members of the Church of Jesus Christ of Latter-day Saints:*

Greeting: We have great pleasure in informing you that the Presiding Bishopric of the Church of Jesus Christ of Latter-day Saints is again organized, with Charles W. Nibley as Presiding Bishop, and Orin P. Miller as first, and David A. Smith as second counselor, these brethren having been this day ordained and set apart to these offices in the Priesthood.

Hereafter officers and members of the Church and others having business with the Presiding Bishopric will please address their communications to Bishop Charles W. Nibley, at the Presiding Bishop's office, 12 North Main street, Salt Lake City, Utah.

JOSEPH F. SMITH,  
JOHN R. WINDER,  
ANTHON H. LUND,  
First Presidency.

Bishop Nibley is a well known Utah and Oregon business man, interested in many large business enterprises. He was born near Edinburgh, Scotland, February 5, 1849. He is the son of James and Jean Nibley, who were converted to the gospel in 1844, and emigrated to America in 1855, staying first in Rhode Island, and coming to Utah in 1860. They settled in Wellsville, Cache county, where Charles remained until 1863, when he went to Brigham City. The following year he went on a mission to the Eastern States. Returning, he engaged in railroad work until the spring of 1877, when he was called on a mission to Great



Britain, then under the presidency of President Joseph F. Smith. Returning home, he went into business in Logan where he became prominent in business, social and religious affairs. For many years he was superintendent of Sunday schools of Cache stake. Some eighteen years ago he turned his attention to business enterprises in the Northwest, becoming a chief factor in building up eastern Oregon and western Idaho. Among the positions held by him are, Secretary Oregon Lumber Co., vice-president Sumpter Valley Railroad, and now president of the Payette Valley Railroad, and a founder and chief official in the La Grande Sugar Co. In the organization of the Union stake and the colonization of Grande Ronde Valley, Oregon, and Payette Valley, Idaho, he took active and leading part. In Union stake, he was first counselor to President Franklin S. Bramwell. He is an active, progressive and aggressive man of affairs, whose life and character are irreproachable, as his integrity is unquestioned. His judgment and ability are of the highest order, and spiritually he is a good Latter-day Saint, and fills as well as any man the qualifications required of a bishop, as set forth in 1 Timothy 3: 1-7, which may also truthfully be said of Bishops Orin P. Miller and David A. Smith, his associates. It might be added that Bishop Nibley's seven sons, who are now grown, have performed, all told, 20 years of missionary service abroad in addition to his own missions. One son, Elder Alex. Nibley, has been on two missions to Holland, and was the president of the Netherlands mission.

Bishop Miller, now promoted to first counselor, was born at Mill Creek, September 11, 1858, and has served as second counselor in the bishopric since October 24, 1901. He is one of the well-known business men of Salt Lake county, and has proved equal to the arduous task of his office during the ill health of Bishops Preston and Burton, during the past few months, when the burden fell upon him.

David A. Smith is a son of President Joseph F. Smith and Julina L. Smith, and was born in Salt Lake City, May 24, 1879. For two years he was deputy clerk of Salt Lake county, and has acted as chief deputy for the past three years. His obliging ways and pleasant demeanor have earned for him thousands of admirers, and his special ability for his present calling is not doubted in the least by his hosts of friends. He has been a faithful worker in all the lower offices of the Priesthood, and in the auxiliary organizations. He was counselor to the M. I. A. in the Sugar ward, and later counselor to the stake superintendent Y. M. M. I. A. in Liberty stake, and was a member of the stake Sunday School Board before the division of the Salt Lake stake.

**The Third Douma.**—On November 26, the Russian Douma voted 246 to 112 to strike out the title "autocrat" from the address which that body was framing to the Czar in reply to his speech from the throne. The vote was taken after a long and impassioned debate, and it virtually questions the right of the Czar to that title. But when Premier Stolypin, some three days later addressed the Douma, he strongly reaffirmed the autocratic power of the Emperor, and declared that the government would crush disorders with an iron hand. He then



told the gentlemen of the various administration projects to which they were expected to give their sanction. The next day there was a great tumult when one of the speakers applied an obnoxious phrase to the premier, for which he was roughly handled by members of the Right, and by the Douma suspended for fifteen sittings.

**Utah Bank Failed.**—The Green River State Bank, of Green River, Emery county, was closed on the 18th, by order of Secretary of State Charles Tingey, and State Bank Examiner C. A. Glazier who is now in charge. The failure is due to general depression and loss of business as a result of breaking of an irrigation dam which left the place without water, and caused many people to remove and withdraw their money. The loans are said to be in good condition, and it is believed the depositors will be paid in full. The deposits amounted to between \$48,000 and \$49,000.

**Sixtieth Congress.**—On December 2, the 60th Congress opened its first session. The new senators took the oath of office, and then the Senate adjourned as a tribute of respect to the late Senators Morgan and Pettus. Once more, Senator Frye of Maine has been elected president *pro tempore* of the Senate. The House of Representatives again elected Mr. Cannon of Illinois as speaker. On the 3d, the President's message was read. It is a long and important document dealing with the leading questions before the nation, and which every American should carefully consider. He renewed his recommendation of an extension of national activity in the direction of the control of railroads and corporations doing any interstate business, and urged that the Interstate Commerce Commission should have authority to pass on future issues of railroad stock, and to make physical examinations of railroad property; but considered that the Sherman law should be modified to permit of honest combination. In money affairs, he recommended early Congressional action to give the currency elasticity by providing an emergency currency based on sound guaranty. This currency should carry a heavy tax to insure its immediate retirement when the crisis had passed. Among many other important recommendations were these: Publicity of campaign expenditures, and congressional appropriations for each of the great national parties; adequate support of the army and navy; conservation of the nation's natural resources; an inheritance and a progressive income tax; the removal of duty on forest products, especially pulp wood; and a scrutiny of the tariff schedules, but not in a year preceeding a presidential election. [These are all live topics, and time may well be spent profitably in studying their every phase, as the young men of today are the voters who will be called upon to determine how the nation shall settle them.

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